

THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

No. II.]

FEBRUARY.

[Vol. I.]

BIOGRAPHY.

REV. EDWARD EVANSON, A. M.

[*Concluded from page 7.*]

IN the year 1786 Mr. Evanson married Miss Dorothy Alchorne, second daughter of the late Mr. Robert Alchorne, of the Old Jewry, a man of great integrity, and much esteemed by a numerous acquaintance.

After his marriage he lessened the number of his pupils, and in the year 1789 having purchased an estate at Great Blakeham, Suffolk, about five miles from Ipswich, with about one hundred and sixty acres of land, he gave up his plan of tuition, and retired thither and farmed his estate. In the year 1792 a controversy between him and Dr. Priestley having been carried on in the *Theological Repository*, under the assumed names of Eubulus and Hermas, and that publication being formally concluded in July 1798, Mr. E. wrote to Dr. P. to say, that not being satisfied with his last letter, if Dr. P. had no objection, he would republish the whole controversy together with his reply to his last letter; to this Dr. P. consented, and in the year 1792 Mr. E. published it under the title of "*Arguments against and for the Sabbatical Observance of Sunday.*" In the same year he published "*The Dissonance of the Four generally received Gospels, and the Evidence of their Authenticity examined.*" To this, in the following year, Dr. Priestley wrote a reply, under the title of "*Letters to a young Man;*" a work of which some persons thought that it was written with much haste, and of which it was said that some of the authorities were quoted incautiously, and others incorrectly. Mr. E. replied in a "*Letter to Dr. Priestley's Young Man,*" which he published in April 1794, with all his acuteness and vigour of argument. It is no part of the intention of the writer of this memoir to presume to enter into the particular merits of this controversy between these two great and excellent men; but it is only justice to observe, that a copy of Mr. E.'s last reply was sent to Dr. P. a few days before he embarked for America, and the Doctor told the writer of these sheets that he was too much engaged in preparing for his departure to look into it

before he was on board ship, but that as soon as he was he should give it an attentive reading. To all who are acquainted with Dr. Priestley's practice on controversial subjects it cannot but be matter of surprise that he should never have taken the least public notice of this letter, although he lived nearly nine years after his arrival in America, and published many other works.

This work raised some outcry against Mr. E. amongst the orthodox, who said it was deism in disguise, endeavouring to undermine Christianity; and by mistake it has been said, that Mr. E. was expelled from a book society in an adjoining village, of which he was a member; but the fact, I have the best authority to say, was as follows: three or four of the members of this society having expressed how much they were shocked at this book, and doubted whether it was right to continue members of a society with such a man as the author, Mr. E. the moment he heard it, with his usual good temper and love of peace, said "No member shall withdraw from the society on my account," and immediately withdrew himself. About the end of the year 1796, finding himself advanced in years, having had some attacks of the gout, and thinking farming would not much longer continue an amusement, sold his farm and removed to Beelings, in the same neighbourhood, a village about two miles from Woodbridge. In the autumn of 1798, having been a good deal confined by the gout, and feeling no particular attachment to continue in Suffolk, he determined the following winter to go to Bath, and if he found the air agree with him, to fix his residence in that city. Bath however not agreeing with him, he was obliged to go over to Clifton for a few weeks to recruit himself, when he determined to take a tour through the west of England, and try the softer air of Devonshire. After a journey through Cornwall he returned to Exeter, in the neighbourhood of which, on the banks of the Ex, in the pleasant village of Lypmston, he met with a pretty cottage ready furnished, which he immediately took, although the term for which it could be let was but short. During his residence there, in December 1802, he published a work which his friends, who knew he had the materials ready prepared for some time, had anxiously expected and often solicited him to publish. He intitled it "Reflections upon the State of Religion in Christendom, &c. at the Commencement of the XIX Century of the Christian Æra;" this work Mr. E. considered the most important of all his writings, and, as the venerable Mr. Lindsey observed of his letter to Bishop Hurd on the same subject, it "deserves nothing less than the serious consideration of the whole Christian world;" and much more consideration would have been paid to

duty, that as he was to be a teacher of Christianity to others he should make himself thoroughly acquainted with the sacred records, and know the foundation and authority on which they stood ; for this undertaking he was well prepared by considerable learning, and a sound judgment. The fruits of this inquiry were a perfect satisfaction in his own mind that several of the books of the New Testament were spurious, and that from these very books the creeds and articles of the orthodox apostate church were chiefly framed.

Finding the historical testimony so unsatisfactory, and seeing the spread of infidelity on the one hand, whilst the great bulk of professing Christians were so involved in ignorance and superstition on the other, "I was satisfied," says Mr. E. "that if there was a supernatural revelation from the Deity, it required supernatural evidence of its truth ; and this led me to a diligent study of the Christian prophecies, which convinced me of the divine inspiration of the genuine Scriptures ; and it was this enabled me to separate the wheat from the chaff, and by the predicted history of the Christian church from the age of the apostles down to the present time, the prophecies became to me a standing miraculous evidence for their truth ; which produced as strong a conviction upon my mind of the divine mission of Jesus as could be produced on the minds of his first disciples. The utmost amount of historic evidence and human opinions can be only a preponderance of probabilities ; but this was the testimony of Jesus, which is the spirit of prophecy." With a deep impression upon his mind that the knowledge of Christianity, when rightly understood and freed from the corruptions with which it had been debased, outweighed in value every other attainment in knowledge ; because it was pre-eminently calculated to make mankind wiser, better, and happier ; he was desirous, from the great satisfaction it afforded himself, to communicate to others the fruits of his labour and enquiries, and after some years of careful investigation, and a review of his opinions, with the arguments on which they were founded, he published his *Dissonance of the Four Gospels*, shewing which appeared to him to be the genuine and which the spurious books of the New Testament, endeavouring thereby to display Christianity in its native simplicity, by which it is as intelligible now to the poor and humble as it was when taught by Jesus and his Apostles to the Jewish and Gentile multitude ; and it will be found that the end of all his writings was to promote this great and benevolent object.

The ignorance and malevolence of some who have been offended with his writings, have represented him as a deist and a disguised opponent of the Christian Revelation, than which

nothing can be more false and unjust. When Mr. E. left the church it was his constant practice to have regular service in his own house on Sunday, and for this purpose he at first adopted the form of prayer drawn up by Dr. Samuel Clark (now used in Essex-street chapel); and when he had any friends at his house, always made the administration of the Lord's supper a part of the service; latterly instead of Dr. Clark's liturgy he made use of prayers of his own composing. At Lympton he became intimately acquainted with the Rev. John Jervis, the worthy pastor of a society of Dissenters in that village, whose worship was Unitarian; here he pretty regularly attended, and on the indisposition of Mr. Jervis, although he had not been in the pulpit for more than twenty years, at his request he very readily undertook to officiate for him. This he did several times. Mr. E. amongst other accomplishments, had a good ear and a fine taste for music; his violin was a pleasing source of amusement, and filled up many agreeable hours in a life of so much retirement.

He was a warm friend of civil as well as religious liberty, and ready to contend for it on all proper occasions, but he never suffered himself to be agitated or much interested with party politics; on this subject he depicted his own character in his address to the King, prefixed to his *Doctrine of a Trinity*—"The first ambition of my soul," says he, "is to merit the title of a good Christian; the second, to be a good citizen of that country of which I have the happiness to be a native."

It was an amiable and pleasing trait in his character, that he could accommodate himself to all ranks of society with unaffected ease; mixed as he had with the great, where his company and conversation were always acceptable, he so regulated his behaviour and conversation to all, even the lowest ranks of society, that he never made any one feel his own inferiority either in talents or learning. Wherever he resided he met with general respect and esteem, and his departure from every place was attended with the sorrowful regrets of the poor. At Colford, where his residence had been but short, his sisters were frequently met by some of that class, during his last illness, with anxious inquiries, accompanied with tears, from an apprehension of the loss of a friend—and a friend (it was painful to hear them say) they had never before his arrival experienced.

He was remarked by all who had the happiness of his acquaintance for the urbanity and politeness of his behaviour and his attention even to trifles; it was striking at first sight, and impressive after better acquaintance, because it appeared not to spring from the studied art of what is called good-breeding, but

it, but unfortunately, although it contains and has for its principal object a paraphrase and explanation of the prophecies contained in the book of the Revelation, in their regular series, instead of a plain and popular title under which, in the opinion of some of his literary friends as well as the bookseller, it would most probably by this time have gone through several editions, Mr. E. adopted the above undescriptive unpopular title, and only a few hundred copies have been sold.

Mr. Evanson being obliged to quit his house at Lympton at Midsummer 1803, and having previously searched through that neighbourhood without meeting with one to suit him, his sisters having lately settled on the borders of Gloucestershire, he was induced to go into that county; hearing of a house at Mitcheldean, about twelve miles beyond Gloucester, he went to see it, but not answering the description, he there heard of another, the lease of which, with nine acres of meadow land, was to be sold, with the furniture, and immediate possession to be given, at the little market town of Colford, about ten miles further, and about five miles from Monmouth, which he found as convenient and eligible as it had been described. Terms were agreed upon, and Mr. E. was in a few days settled, with every comfort and convenience but society, and this out of his own family he could have no expectation of meeting with at Colford. In May 1804, having some business in London, he paid a visit to the metropolis, a circumstance which gave great pleasure to his friends there, little then thinking from the general appearance of his health, that they saw him for the last time. From a disposition to asthma, he always found the air of London hurtful to him, and although he did not stay quite three weeks the last few days he was hoarse, and had great difficulty in breathing, of which he did not quite get the better till some time after his return home.

The following winter the oppression on his breath increased, and in February 1805, he was seized with the same complaint which terminated the valuable life of Dr. Priestley, a stricture in the *Œsophagus*; this preventing his taking a sufficient quantity of food he gradually wasted in flesh, and was much weakened. So perfectly was he resigned to his situation, that he thought it not worth while at his time of life to seek for medical aid, till the pressing intreaties of his family made him consent to go over to Clifton to consult Dr. Beddoes, who gave him considerable hope that as the complaint was taken in time there was great probability of relief, if not a complete cure. He then took lodgings, and put himself under the care of this celebrated physician, and a skilful surgeon. So studious was he at all times to give pleasure, and so unwilling to give pain to

his friends that in all his letters he carefully concealed his complaints till this period, when, in a letter dated Clifton, April the 18th, to the writer of this memoir, he communicated the circumstances just related. On the 15th May he informed him also of his arrival at home, and that he found a gradual amendment in his health: "I am," says he, "advised to exercise on horseback, which I have taken the last two days, and, thank God, feel myself considerably better." On the 15th June he says, "I thank God my health is much amended, but like the friend you mention, I must be very careful what food I swallow." It is the opinion of his family that he thought himself better than he really was, but his cheerfulness and good spirits never failed him. On the 7th July a letter written for him by Mrs. Evanson, to which he was only able to sign his name (for the last time) gave the melancholy account of a slight paralytic stroke, which had nearly deprived him of the use of his right hand; this was only the further progress of the paralysis in his throat and stomach, which gradually increased, till he lost the use of his right side; from this time the impediment in his swallow increased, and he wasted and grew weaker every day, though without any other bodily pain than such as results from debility; nor was there during his whole illness the least apparent diminution of his cheerfulness or the clearness of his intellect; and as a proof of it, it was during this illness that he wrote an answer to the Bishop of Gloucester's Thoughts on the Trinity, which he with some humour entitled, Second Thoughts on the Trinity, recommended to the Right Rev. the Bishop of Gloucester*.

He continued growing weaker till the 24th September, when with the greatest fortitude and most perfect composure, from the reflection on a life spent in the uniform endeavour to obey the commands and follow the example of his Great Master, he laid himself down to rest, and so composed was his sleep, that about five o'clock in the morning he had breathed his last some minutes before it was perceived by his mournfully attending friends.

With talents and energy of mind, capable of great attainments in the wide range of science and learning, he applied to the acquisition of them with indefatigable diligence during the course of his academical studies. When he undertook the office of a Christian minister he considered it an indispensable

* So clear were his intellects to the very last, that he corrected the proof sheets of the second edition of the *Dissonance*, which he had prepared and sent to the printer's about a month before, till within two days of his dissolution; this has been since published, and it will be found to contain many alterations and improvements.

from the genuine benevolence of his mind, evinced in a desire to make every one with whom he had intercourse happy. He always appeared calm and cheerful, and from the sincerity and simplicity of his mind, sometimes playful as a child; he could be humourous and witty, but by the exercise of it never gave pain to any one; in short, the uniform tenor of his whole life and conduct was formed from the model of that Christian spirit and temper of his Great Master which he so ardently laboured to recommend to others.

As a proof of the esteem in which his character was held by those most capable of appreciating its just value, the following short one was given by a most accomplished and amiable literary character, who was personally acquainted with Mr. E. and than whom there is no one better able to estimate the value and importance of his writings. It was given in a note to a friend who had just sent him the first account of Mr. E.'s death: "I thank you, my dear Sir, for your obliging information of the melancholy intelligence from Colford, which excited much regret, but little surprise. A great man is fallen in Israel! a man of stricter integrity never breathed, and few of superior talents and acquisitions. How unfortunate that he should have chosen to bury himself in such obscure and inaccessible retreats! his usefulness was much diminished by it!"

By the death of this great and amiable man the Christian world has lost one of its brightest ornaments! its best instructors! but he will long live in the remembrance and affections of his surviving and sorrowing friends; and in no one's more than in those of the writer of this memoir!

Hackney.

J. S.

ERRATA.—Page 4, line 2, for 1777 read 1771.—Page 5, line 19, for over read begun.

CAMBRO-BRITISH BIOGRAPHICAL SKETCHES.

WILLIAM JONES, of North Wales.—So called to distinguish him from another nonconformist and ejected minister in South Wales of the same name; he was a Merionethshire man, and received a liberal education, which was not bestowed upon him in vain. For some time he was the master of the school of Rhuthin, from whence he removed to Denbigh, where he was chosen by the governor, Colonel Twisleton, to be preacher in the castle or chaplain to the garrison; and about 1648 he became the minister of the parish, in which situation he acquitted himself with diligence and fidelity. There the Act of Uniformity found him in 1662, and as he could not accede to its terms he was of course ejected. When the Five Mile Act forced him from the town, he retired into Flintshire, where he found a comfortable retreat at Plâs Têg, a seat belonging to

the ancient and honourable family of the Trevors, and where some land was generously allowed him by Mr. Trevor. Having lived there several years, he removed to Hope, where he died, and was buried in February 1679, in a good old age. Dr. Maurice, of Abergeley, a conforming minister, preached his funeral sermon, and spoke highly of him; he also composed a Latin inscription for his gravestone, no less honourable to his memory. He was a person of a cheerful and pleasant countenance, of unquestionable learning, moderation, prudence and piety. He met with many hardships, and endured them as a good soldier of Jesus Christ; one time he suffered three months imprisonment only for performing family duty in a gentleman's house after he had been silenced. He could not think himself discharged from the duty of preaching the Gospel by the laws of men, and therefore continued his ministry in private as often as he had opportunity. Being solicited by his wife and relations to conform, on account of his family, he answered—"God will provide: none of you will go with me to judgment." "He had a good report of all men," says Calamy, "and of the truth itself; and he appears indeed to have been one of those excellent men of whom the world is not worthy." When he had no opportunity to preach he would employ his time in writing and translating good books into his native language, for the use of the poor inhabitants; among those were Mr. Gouge's Word to Sinners and Saints, and his Principles of the Christian Religion; which have doubtless been of no small use to many of his pious countrymen. In those books it may be said of him, that though dead he yet speaketh.

JONATHAN ROBERTS.—Where he was born does not appear; he had his education at Oxford, where he received the degree of M. A. He afterwards became vicar of Llanfair in Denbighshire, from whence he was ejected by the Act of Uniformity. "He was," says Dr. Charles Owen, "an excellent scholar, a warm disputant, and a truly upright man." The venerable Mr. Philip Henry also describes him as "a learned man, an Israelite indeed for plainness and integrity, a silent sufferer for his nonconformity, for which he quitted a good living, and died with comfort in the review, September 26, 1684." The summer before he died he had visited Oxford, Cambridge, and London, where he heard and saw what greatly confirmed him in his dissenting principles. After his ejection he exercised his ministry in private, as opportunities offered, which was probably not unfrequent, though it could not be done without considerable risk, as the rage of persecution was very violent in that part of the country. He was one of the disputants in that memorable debate concerning nonconformity, held in the town-hall of Oswestry, September 27, 1681, between the

celebrated Dr. William Lloyd, then Bishop of St. Asaph, afterwards of Worcester, and the learned and famous Henry Dodwell, on the one side, and Messrs. Philip Henry, James Owen, and our Jonathan Roberts, on the other side. The dispute began at two o'clock in the afternoon, and ended between eight and nine, not at all to the discredit or disadvantage of the dissenting cause, although the opposite side of the question was supported by two of its ablest and most zealous advocates. "Dr. Lloyd," as Burnet says, "was a great critic in the Greek and Latin Authors, but especially in the Scriptures, of the words and phrases of which he carried the most perfect concordance in his memory, and had it the readiest about him of all men he ever knew. He was," he adds, "an exact historian, and the most punctual in chronology of all our divines. He had read the most books and with the best judgment, and had made the most copious extracts out of them of any of this age. He was so exact in every thing he set about, that he never gave over any part of study till he had quite mastered it. He had many volumes of materials upon all subjects, laid together in so distinct a method, that he could with very little labour write on any of them. He had more life in his imagination and a truer judgment than may seem consistent with such a laborious course of study. In his ministerial duties," he says, "he was diligent beyond any about him, to whom he was an example, or rather a reproach, so few following his example." He adds, that, "he was a holy, humble, and patient man, ever ready to do good when he saw a proper opportunity." We owe, I think, to Bishop Lloyd that improved and complete collection of references to parallel texts, which appears in the margin of some of our bibles. As to Henry Dodwell, he too was a very extraordinary man, of extensive learning, and of no small polemical fame. He had appeared against the Dissenters as early as the year 1675, in a piece which was, I think, published that year under the title of "Separation of Churches from episcopal Government, proved schismatical;" and which occasioned a controversy between him and Mr. Baxter. He was a superlatively high churchman, and therefore we need not wonder at his being inimical to the Revolution, at which time he appeared among the nonjurors as one of their most determined and able advocates. He had his oddities and eccentricities in no small measure, and was reputed a lover of paradoxes. His zeal to exalt the power and dignity of the priesthood led him to advance an opinion which exposed him to much censure; namely, that the soul was naturally mortal, and that immortality was only conferred at baptism by the gift of God, through the hands of one set of regularly ordained clergy.

In support of this opinion he published in 1706, "An Epistolary Discourse, proving from the Scriptures, and the first Fathers, that the Soul is a Principle naturally mortal, but immortalized actually by the Pleasure of God to punishment or reward, by its Union with the divine baptismal Spirit. Wherein it is proved, that none have the Power of giving this divine immortalizing Spirit but only the Bishops." At the end of the preface is a dissertation to prove that "Sacerdotal Absolution is necessary for the Remission of Sins, even of those who are truly penitent." A brother of Henry Dodwell, I think, was the reputed author of that very shrewd deistical tract entitled, "Christianity not founded on Argument." Such were the two advocates on the side of conformity, in the above-mentioned public debate.

Of Jonathan Roberts, one of the disputants on the other side, some idea may be formed from the preceding account. James Owen, his younger associate, I shall beg leave to reserve for a future and separate article, when I may probably give a more particular account of the said Oswestry meeting and debate. As to Philip Henry, the other associate, his character, I presume, is too well known to require my saying much of him here; it may, however, not be amiss just to observe, that his grandfather about the latter end of the reign of Queen Elizabeth, lived at Britton Ferry, in Glamorganshire; his name was Henry Williams; he had a son whose name was John; he, instead of John Williams, was called John Henry, adopting his father's Christian name for his own surname; a practice not uncommon still in Wales. This John Henry removed to London, and had some place at court in the reign of Charles I.; during that time his son Philip was born. He had his name from Philip Earl of Pembroke, who was his godfather. At a proper time he was placed in Westminster school, under the famous Dr. Busby, and was one of the scholars the Doctor employed in reading Greek authors, to collect materials for his Greek grammar. In December 1647 he entered commoner at Christ Church in Oxford; "there," as Calamy says, "he made good improvement in his studies, took his degrees at the usual time, and gained great applause by several college exercises. He settled in the ministry at Worthenbury in Flintshire, from whence he was ejected by the Act of Uniformity. Afterward he met with very hard measures, and suffered much by fines and imprisonment; he finished his course June 24, 1696, aged sixty-six, having with great intrepidity withstood the rage of his violent persecutors for the space of near thirty years, and at last had the happiness to see better times, and to enjoy for near seven years that toleration, liberty, and peace,

which King William and the Revolution introduced. He left behind him a most amiable and respectable name, and was doubtless one of the most pious and excellent men of that or of any other age. His son, Matthew Henry, much resembled him, and is perhaps still more extensively known than his father, owing to the very popular character of his Exposition of the Bible.

[*To be continued.*]

MISCELLANEOUS COMMUNICATIONS.

RELIGIOUS TOLERATION IN FRANCE.—ORTHODOX
CHURCHMAN'S MAGAZINE.

To the Editor of the Monthly Repository.

SIR,

THOUGH perhaps only known to you as the author of a tract* containing some harsh strictures upon Dissenters in general, which was written several years ago, under a strong prejudice, that the church of England alone, being orthodox, all others of course were heterodox; still I trust your wonted candour, overlooking the past, will receive this present as an earnest of better things to come.

I have now been an attentive reader of your work (the Monthly Repository, being designed I apprehend as an improved series of the Universal Theological Magazine) for some months past; I have found it the only channel that I know of unfettered by the narrow consideration of modes of faith, political creeds, and unscriptural articles. In this clear and calm region the well-informed mind, which cannot away with the monstrous dogmas of persons, hypostases, co-eternals, co-equals, and the like, seems to breathe freely in its native air. What many great men who have gone before us have only indulged in thought, you freely express—those truths which have formerly started from their trammels in various directions, under fear and apprehension, you collect and concenter in one luminous point with dignity and composure. Here, as the hand is not compelled to subscribe to that at which the heart must shudder, nor the lip to commend what the conscience must condemn; no one is any longer exposed to the temptation, no one feels any occasion for the vizard of hypocrisy, to conceal his better knowledge; here it is no crime to be wiser than one's teachers. In fact, the difference between the New Testament Christian and the Sectarist is this, the one appears to be taught by men, the other taught by God. In proportion, Sir, as we

* The Rise and Dissolution of the Infidel Societies in this Metropolis. By William Hamilton Reid, 1800.

approach this high and honourable distinction, each individual looking upon his fellow-men as weak and fallible creatures, rejoices as cordially to see them delivered from civil or ecclesiastical tyranny as a humane person who witnesses the deliverance of the inoffensive sufferer from his goading fetters, or long imprisonment for the transgression of a law of which he was ignorant.

Some of these religious fetters, after corroding the flesh of those who have worn them for some centuries past, or as one may say, "wearing out the saints of the Most High," have lately been mercifully loosed in France, not by the Levite who has continued to pass by on the other side of him who fell among thieves, but by the good Samaritan, the organ of better laws and a more enlightened policy.

I am now alluding, Sir, to the poor Waldenses, or the Vaudois; these obscure and almost forgotten sufferers, from whom a great Potentate could scarcely have any thing to hope, have at length been delivered! Let future generations read and be astonished! After a struggle with a series of the most cruel persecutions, continued with little intermission through several centuries; after their powerful appeals to the best of all the preceding monarchs, and the fruitless mediation of several Protestant estates in their behalf, it seemed reserved for the new government only to remove the sword which, like that of Damocles, was suspended by a single thread over the heads of these unoffending people; for in one day all their anxieties for the past and apprehensions for the future were removed. The Prefect of the department of the Po, on the 6th of October last, 1805, bearing the imperial authority, arrived at La Tour to instal the pastors of the three consistorial churches granted to the Vaudois of the valleys of Pignerol, by the imperial decree of Thermidor 6.

The annunciation of the Prefect, he being on his way for this purpose, we were informed from Turin, "redoubled the joy occasioned by the knowledge of the decree which placed their worship under the protection of government, put a period to the state of uncertainty, and finally covered with eternal oblivion those innumerable calamities inflicted in the ages of superstition and fanaticism." Upon a review of the early history of the Vaudois, to which these reflections allude, one cannot help exclaiming, gracious God! what a multitude of sins have been covered by this single act of charity!

Why this act of such importance to the community, and so gratifying to every lover of mankind, was not communicated to a British public through the usual channel of the newspapers is probably owing to a fallacious prejudice upon which I am not

at liberty to expatiate. It was perhaps owing to this also, that another act of extensive toleration on the part of the French government has never yet reached the public ear. This occurred so long past as July 1804, when the Paris papers could have informed us that "three members of the Lutheran consistory, M. M'Kiern, Pietsch, and Jacobi, were nominated members of the Legion of Honour, in consequence of their presenting an address to the Head of the government, upon his accession to the imperial dignity; and that it was ordered, that in future these Protestant representatives should be considered as equal in rank to Archbishops. And thus," it was added, "the Emperor preserved equal rights among the three religions existing in France, and invalidated the rancour of those intolerant oppressors of the liberty of conscience who had expressed their opinion, that France being under the government of one Head one predominant religion only should be tolerated."

As it may naturally be asked how I came by the knowledge of these facts, in a manner exclusively, I am compelled to answer, that as a translator of languages they occurred to me in the common routine of business. But my motives for noticing and preserving these interesting traits of toleration arose from principle; I wished for an opportunity to give them publicity, and have the satisfaction to add, that though these instances of a happy change in favour of toleration were not copied into the English newspapers; they did appear in several journals upon the continent of Germany, where it is still thought that *religion* is of some concern as well as *commerce*.

I wish also to avail myself of this opportunity, for the first time, to notice an article addressed to me in page 29 of *The Universal Theological Magazine* for March 1802, as the author of the review of the Rev. Mr. Lancaster's Assize Sermon, in the *Orthodox Churchman's Magazine*, a short time before. I can now admit the justness of the reply of an Universalist; I am not ashamed to say, that I have escaped from the illusions of that party spirit which too fatally leads men to discredit and disgrace their opponents, rather than to confute or even to give them a candid hearing; in a word, I admit the whole of the Universalist's reply, excepting where he thinks, that as the editorship of the *Orthodox Churchman's Magazine* had passed into other hands, their moderation would exceed that of their predecessor. While that office was in my hands, from the prospectus to the last page of number nine, I confess I never found that my want of moderation towards any of the Dissenters received the least check or censure from older and wiser heads than my own, and whose age and experience

should have taught them better things. On the contrary, to some steps of a strong party cast I objected *in toto*, and stood alone against my employers. How far my services in behalf of the church were accepted by my superiors may be judged of by the circumstance of an offer made me by a mitred head, to whom I appealed not long since respecting my conduct before I left the Orthodox Magazine, I mean a nomination to a curacy, &c. preparatory to an ordination in the church. This however was not what I sought for in the correspondence which produced it. Besides, it came too late; my sentiments in respect to those opinions which a man entertains and promulgates of the Deity were then, and were long before considerably altered. A subscription to the creed of Athanasius in particular, to me opposes an eternal bar to an active admission into that church which requires it. It might have suited the times of ignorance, but after attending to so much discussion upon that confession, and much indeed of that in your own Magazine, it may now be said, even upon this occasion, "the times of this ignorance God winked at, but now commandeth all men every where to repent." There are, beyond a doubt, many good men who do not examine the dogmas of the Trinitarian doctrine, but those who do examine and yet continue in the communion of that church must, as to the state of their mind, be truly pitiable. Perhaps "the tables of many are made a snare to them." But how much better is intellectual freedom? How much superior to any other consideration is that of proclaiming the Deity as he is; as he shines most unclouded through his glorious and unchangeable attributes? What if the number of advocates for this religion are few, compared with those who too weak to resist, are carried by the current of popular opinion? Is not the case exactly similar to that of Moses called out of Egypt, who thought it better even to suffer affliction with the people of God than to enjoy the pleasures of sin for a season? Relative to my own determination, I must confess I owe it to the lights I have received since the year 1800, from such writers as Priestley, Evanson, and other Unitarians, to whose works I was previously a stranger, and particularly to the views they entertain of the approaching period of universal peace and liberty, so long foreseen by those who read and understand the prophetic books of the Old and New Testament.

The example also of the great Sir Isaac Newton, who employed his profound talents in investigating the book of the Revelation, I trust has not been lost. These have at least called forth my attempts to improve upon them, within these

three years past, and produced the work you will favour me to announce in your literary department*.

I now, Sir, leave these hints with you; and if, in perfect charity with all men, I may be admitted at any time to co-operate with you in the great work of promoting truth, peace, and goodwill on earth, I shall conceive it my duty, and you will confer a real obligation upon

Yours, &c.

London, Jan. 15, 1806.

W. HAMILTON REID.

AUTHOR OF THE WHOLE DUTY OF MAN.—MR. RICHARDS'
REPLY TO MR. PALMER.

To the Editor of the Monthly Repository.

SIR,

IN answer to the inquiry of your correspondent Episcopus I beg leave to observe, that it seems to be a point not fully ascertained or agreed upon, who was the real author of that good old book, *The Whole Duty of Man*. Like the celebrated *Letters of Junius*, it has been ascribed, with no small confidence, and with much plausibility, to different persons; but as far as I can now recollect, the claim of no one of them has been yet clearly made out, or decisively established. One of its earliest reputed authors was the learned and pious Dr. William Chappel, Bishop of Cork, Cloyne, and Ross, who was born in Nottinghamshire in 1582, and died in 1649 at Derby, after having suffered a great deal from the Anti-episcopalians during the former years of the Long Parliament. Another of its reputed authors was Dr. Richard Sterne, Archbishop of York, of whose character and history any further I have not at present the recollection. It has also been ascribed to Dorothy the youngest daughter of the Lord Keeper Coventry, and wife of Sir John Packington, of Westwood, in Worcestershire. Her piety and her parts are said to have been fully equal to such a production, but what has been thought to make the strongest in her favour is, that a copy of the said book, in her own handwriting, was found at Westwood after her death; and to suppose her to be the real author of the book has been considered as the most natural, reasonable, and likely way of accounting for that circumstance. After all, it cannot be said to amount to a full or decisive proof of the fact. I have myself seen manu-

* *The Spirit of all the Prophets, or the Doctrine of the Millennium reconciled with Reason and Religion. In a Series of Letters begun in 1803, in which the received Opinions of Antichrist, the personal Reign of the Messiah, the Roman Empire, mystical Babylon; the Drying-up of the Euphrates, the Battle of Armageddon, &c. are controverted, and set in a new Point of View.*

script copies of as large works as the *Whole Duty of Man*, and yet it was well known that the writers were not the real authors of those works*. Another of the reputed authors of the book in question was Mr. William Fulman, amanuensis to the celebrated Dr. Hammond; but his claim appears equally obscure and questionable with those of the others; especially if any reliance may be placed on a report which was current in 1684, that the real author of the said book died in the course of that year (or rather in that case his claim may be said to be effectually invalidated and disproved), for we are assured that Fulman was alive in 1688. This book, together with Dr. Hammond's *Practical Catechism*, have been represented as the main props of religion in the church of England during the profligate reign of Charles II. This, Sir, is all the information I am able to give at present on the subject of Episcopus's inquiry; others of your correspondents may probably have it in their power to give him further satisfaction, in which case I heartily join with him in requesting them to transmit to you the wished-for intelligence. The author of the *Whole Duty of Man* deserved well of his country, and his name, if possible, ought to be rescued from oblivion.

Before I conclude this paper I beg leave, Sir, to make a few remarks on Mr. Palmer's communication in your 13th and 14th pages. It was really not my intention or wish to offend this good and venerable man, or give him the smallest pain, when I observed in the sketch of the life of John Evans, that he had strangely and unaccountably given Dr. Evans two fathers; and yet I ought not, perhaps, to wonder that the observation should excite his displeasure, as it seems to carry with it an appearance as if I meant that he had designedly done so, which was very far from being my meaning. I thought it indeed a most strange and unaccountable blunder, and very disgraceful to the work in which it appeared, as it argued a most unpardonable inattention in the conductors of it, and tended in no small measure to sink its credit with its readers, as a work that they could not very safely place much reliance on its statements. As to the list of errata of which Mr. P. speaks, I really had not seen it, having by me only a few numbers of the third volume. I was a subscriber to his first edition of the work above thirty years ago, and as I had that by me I did not become a subscriber to this last edition; but had I seen the first volume, and

* The most remarkable instance of that kind that has fallen in my way, was a manuscript copy of the *Eikon Basilike*, the best specimen perhaps of fine writing, on so large a scale, that can be found in the kingdom. The penman was a Cheshire schoolmaster (I forget his name), and the copy cost the gentleman in whose possession it then was, a hundred guineas, which he did not think a dear bargain.

observed the correction he speaks of in his list of errata, it would not have satisfied me, for it does not in fact correct the error I complained of, it only substitutes one error for another; for the John Evans he speaks of in page 496, could no more be the grandfather of Dr. Evans than he could be his father. The real grandfather of Dr. Evans was the rector of Penegos in Montgomeryshire, a regular clergyman, episcopally ordained, a great zealot for the hierarchy, and lived and died in that communion; the other lived in a distant part of the country, and was only an intruder in the church from the first; he had never received episcopal ordination, and so far was he from being a great stickler or zealot for the hierarchy, that he actually withdrew from its communion, and took an active part among the non-conformists. What Mr. P. says of the errors of this edition in the figures and dates does not palliate those errors, or extenuate the above mentioned blunder. They are real blemishes certainly; and I am sorry to find so many in this last edition. I highly respect the work, and should have been glad to see it without blemish. Should it go to another edition, its blemishes, I hope, will be much fewer. Mr. P. should have placed in his list of errata, vol. iii. p. 497, *grandfather*, for the Mr. Jenkins he there mentions was the grandfather and not the father of Dr. J. of Walworth. Wishing you, Sir, to admit this communication into your next number, I remain

Your very humble servant,

Lynn, Feb. 7, 1806.

W. RICHARDS.

AUTHOR OF THE WHOLE DUTY OF MAN.

In addition to the information communicated on this subject by Mr. Richards, the Editor begs leave to state that the Author of the *Whole Duty of Man* is commonly considered to be unknown. He was so considered, as we learn from the entertaining *Boswell*, by Dr. Johnson, than whom no one ever possessed a greater veneration of his several tracts, and to whom few have been superior in the knowledge of books.

In a blank leaf of a volume in the Editor's possession, containing the *Government of the Tongue*, the *Art of Contentment*, and the *Lively Oracles*, which all bear the name of the author of the *Whole Duty of Man*, are the following remarks:

"William Chapel, Bishop of Cork and Ross, is supposed by very many to have been the author of *The Whole Duty of Man*, &c.

"The author, as appears to me from the seventh chapter of the *Lively Oracles*, paragraph two, was driven abroad in the

troublesome times, and that he was a person of great learning is evident from that and other parts of his works.

“The author of the life of the very learned Humphrey Prideaux, in page 17, supposes that Bishop and Dean Fell and Dr. Allestry wrote some of the pieces ascribed to the author of *The Whole Duty of Man*.

“TH. TROUGHEAR.”

This Th. Troughear, the Editor supposes, though having picked up the book in London he cannot speak with certainty, to have been the same person who was many years ago Rector of Northwood, Isle of Wight, and who left behind him a proof of his jealousy and dislike of the Dissenters in a pamphlet which he wrote against them a little before his death, intitled (if the Editor's memory is correct) *A Legacy to his Parishioners*. The following are the passages, one from the *Lively Oracles*, the other from *Prideaux's Life*, to which he alludes.

“I would not be hasty in charging idolatry upon the church of Rome, or all in her communion; but that their image worship is a most fatal snare, in which vast numbers of unhappy souls are taken, no man can doubt, who hath with any regard travelled in Popish countries. I myself, and thousands of others whom the late troubles or other occasions sent abroad, are and have been witnesses thereof.”

“This good Bishop (Fell) was for his piety, learning, and wisdom, esteemed one of the most eminent prelates of his time; and the college (Christ-church, Oxford), which long enjoyed the benefit of his wise and useful government, is so much indebted to him on that account, as well as for his buildings and other benefactions, that he may deservedly be esteemed the second founder.

“Dr. Prideaux always looked on him, as the author of the book called *The Reasons of the Decay of Christian Piety*, which came out in the name of the author of *The Whole Duty of Man*; and his reasons for it were, that in the summer 1676, he made a visit to Sir William Morice at Werrington, in the county of Devon, who was his uncle, having married a sister of his father's, when amongst other discourse that passed between them, Sir William told him he thought Bishop Fell was the author of that book; for that whilst he attended at court as secretary of state, a little after the Restoration, he heard the Bishop preach a sermon in the King's chapel, with which he was so much pleased, that he desired to have a copy of it, which was accordingly presented to him; and that some years after, on the publication of the book called *The Decay of Christian Piety*, he found the sermon in the very same words in

that book; and thence concluded, that the person who preached the one was the author of the other,

“ Dr. Prideaux was afterwards further confirmed in his opinion; for as he attended the press in the theatre at Oxford, whilst another of the books ascribed to the same author was printing there, he often found whole lines, and sometimes two or three together, blotted out, and interlineations in their stead, which he knew to be of Bishop Fell’s hand-writing, and this was a liberty which it was unlikely any but the author should have taken. So that his opinion upon the whole was, that the book called *The Whole Duty of Man*, was written by an author still unknown, but that all the other books assigned to the same author were written by Bishop Fell and Dr. Allestry. And that whereas the first of them that was printed, either by design or mistake of the bookseller, came forth under the name of the Author of the *Whole Duty of Man*, they suffered all the others to come out under the same disguise, the better to conceal what they intended should be a secret. And as to what Bishop Fell says in a preface to a folio edition, printed at Oxford, in which all these books are comprised together, where he mentions the author as lately dead, it was generally understood to be meant of Dr. Allestry, who was then lately deceased.”

Hackney, Feb. 11, 1806.

LORD NELSON’S NAME AND HONOURS.

To the Editor of the Monthly Repository.

SIR,

AMONG the striking coincidences which appear in the history of extraordinary men there is one which is not unworthy of being noticed, respecting that heroic character whose naval virtue has been so justly celebrated, while

“ What would offend the eye in a good picture,
The painter casts discreetly into shade.”

Soon after the battle of the Nile, and the consequent exaltation of Nelson to the peerage, I heard it mentioned in conversation, though I am ignorant who made the discovery, that the letters in his name, *Horatio Nelson*, would exactly form the sentence, *Honor est a Nilo*. As this circumstance has, I believe, never been in print, you may think it worthy of being recorded in your miscellany, which I hope will be eminently successful, to mingle *utile dulci*, or in the old-fashioned language of Herbert, “ to turn delight into a sacrifice.”

I remain yours,

Feb. 8, 1806.

T. O.

ORIGIN OF SOME POPULAR VERSES.

To the Editor of the Monthly Repository.

SIR,

It may probably amuse some of your readers, if you allow me through the medium of your publication to point out the origin of a copy of verses quoted by the late Mr. Wakefield in the *Memoirs of his Life*, vol. i. p. 138, and which he describes as "beautiful, comfortable, and admonishing,"

Neither Mr. W. nor his editors appear to have considered them as a translation. A friend, however, lately referred me to "*La Maniere de bien penser dans les ouvrages d'Esprit*," a small volume printed at Paris in 1771. In the second of the dialogues of which that volume consists, the original verses are quoted to illustrate an argument, and attributed to Pierre Patris, a man of letters, of whom a short account is given in the "*Nouveau Dictionnaire Historique*." He died at Paris in 1672, aged eighty-eight, and a few days before his death composed the following lines, to which I will add those quoted by Mr. W. that your readers may have an opportunity of comparing them with the original.

LE SONGE.

Je songeois cette nuit que de mal consumé,
Côte à côte d'un pauvre on m'avoit inhumé,
Et que n'en pouvant pas souffrir le voisinage,
En mort de qualité je lui tins ce langage :
Retire-toi, coquin, vas pourrir loin d'ici !
Il ne t'appartient pas de m'approcher ainsi.
Coquin, ce me dit-il d'une arrogance extrême,
Vas chercher tes coquins ailleurs, coquin toi-même ;
Ici tous sont égaux, je ne te dois plus rien :
Je suis sur mon fumier, comme toi sur le tien.

I dreamt, that buried in my fellow-clay,
Close by a common beggar's side I lay ;
And as so mean an object shock'd my pride,
Thus, like a corpse of consequence, I cried :
"Scoundrel, begone ! and henceforth touch me not ;
More manners learn, and at a distance rot."
"How, scoundrel !" with a haughtier tone cried he ;
"Proud lump of earth ! I scorn thy words and thee.
Here all are equal ; here thy lot is mine,
This is my rotting place, and that is thine."

Requesting you to accept this small contribution to your very laudable design of blending literary amusement with religious information,

Feb. 8, 1806.

I am, Sir, yours,

J. O.

BRITISH SLAVES IN AFRICA.

To the Editor of the Monthly Repository.

SIR,

As the object of this letter is of much higher importance than to gratify idle curiosity, you would much oblige a subscriber to your work if you could insert it in your first number, which from the lateness of the application I fear you may experience a difficulty in doing. You have expressed in your prospectus, that your grand end will be accomplished if you succeed in diffusing the spirit of inquiry, and enlarging the circle of knowledge, objects of the first importance. But the diminution of human misery and promotion of general and individual happiness I am confident is what you have ultimately in view, and what would be your best reward for the labours in which you are engaged. I wish, Sir, to be informed by any of your readers, who I doubt not will be numerous, if there are any British subjects that are slaves on the coast, or in the interior of Africa.

By subsisting treaties our consuls have a right to demand their liberation, unless they are taken fighting under colours of those powers who are not at peace with them; but I would wish to know whether there are any of this description, and also whether it is not possible that some unhappy countrymen of ours may be sent into the interior of the country, without the knowledge or out of the reach of our consuls to recover?

Any information on this head, or means pointed out likely to obtain it, will be thankfully received, and active measures taken that men so deplorably circumstanced shall be redeemed, out of a fund appropriated for this express purpose.

I am, Sir, cordially wishing a wide circulation of your Repository, and that it may extend knowledge, truth, liberty, and happiness to every quarter of the globe,

Yours, &c.

London, Jan. 28, 1806.

E. J.

REMARKS ON GOGMAGOG.

To the Editor of the Monthly Repository.

SIR,

You must know, Mr. Editor, that I have long been a constant reader of the Theological Magazine, and though, as you will perceive, I am somewhat different in my views from the persons who commonly wrote in that work, yet as I am fond of beholding the progress of opinion and the different operations of the human mind, I have, I confess, notwithstanding the

erroneous and contradictory sentiments which it too often contained, derived considerable pleasure from its perusal. When, therefore, I read your prospectus for a new and improved series of that work, I waited with some impatience for the appearance of your first number, which certainly, as I think, does great credit to yourself and connexions, and fully justifies your pretensions. I had not however, well knowing my own incapacity for writing, the least intention of troubling you or your readers with any thing of mine ; but the very confident manner and air of superiority with which your correspondent Gogmagog treats those who are perhaps more evangelical in their sentiments than himself, determined me to take some notice of his reasoning, and by sending these brief remarks for insertion in your Repository, to prove how far your professions of candour and impartiality may be relied on.

You will perceive by the plainness of my stile, and the bluntness of my manner, that my claim of being a Protestant of the old school is at least as well-founded as that of your correspondent. The name Protestant, as every one knows, was derived from those illustrious worthies who boldly protested against the corruptions of the Church of Rome, at the memorable æra of the Reformation ; for which reason those certainly who hold the doctrines of the Reformers, and who the most firmly adhere to their principles, must have the best title to being, " Old-fashioned Protestants," whilst those who use every exertion to subvert the peculiar doctrines and discipline of the Reformation would surely speak more properly were they to stile themselves *New-fashioned Protestants*. But your correspondent Gogmagog contends, forsooth, that the grand principles on which they acted were the rights of conscience, and of private judgment, as if any orthodox Christian denied these principles, and did not act upon them, or admit them, when properly understood and explained. Is it necessary, Mr. Editor, for a man to reject doctrines which have been believed by the wisest and best of men, and which have received the sanction of ages, and must he subvert the order and government of the Christian church, and overturn the most salutary regulations before he can enjoy the right of private judgment ? It is not a little curious to hear how the advocates of what they call rational Christianity, as they oddly stile their refined theories, hackney these cant phrases, when every one must know that they can be used just as well by one party as another.

But to come more immediately to the point, we may be allowed to ask, is not the will of God clearly revealed in the Bible, and is not the Bible the religion of Protestants ? Has any man's judgment or conscience therefore a right to question

or oppose that which is the plainly revealed will of Heaven? Can reason or criticism assist it? No; a revealed religion is confessedly at once perfect and complete in all its parts, and wants neither the private judgment nor the publicly displayed ingenuity of man to improve it. Truth is in its nature (pardon the expression) intolerant; it can as little bear a competitor, or receive assistance from the ignorance of man, as it can coalesce with darkness and falsehood; and as nothing but the truth can enlighten our darkness, and purify and save our depraved nature, it is the duty of every spiritual believer to hold fast, and to contend earnestly for the faith once delivered to the saints; and when unstable men, of perverted minds, want to disturb the order of our churches with their whims and conceits of improvement, on the plausible ground of the right of private judgment, let them be reminded that others have a judgment as well as themselves, and just as good a right to the use of it.

Gogmagog tells us how he joined several churches, and how he left them because he was abridged of his Christian liberty; all which may be very true; but we must not discard the old proverb which says that "one story is good till another is told." Indeed he more than intimates that he was turned out of several societies, and some persons might infer that it was for nothing that was good. He certainly seems not a little chagrined that he could not govern them and have every thing his own way; he may tell a smooth tale, but after so often changing his notions and being turned out of so many churches, he has very little reason, in the private judgment of some, to pride himself either on the correctness of his judgment or the superior rectitude of his conscience. And without any breach of Christian charity I may affirm, that his very name is suspicious and alarming, and one from which good John Bunyan would have inferred, that he certainly was a "Diabolonian, the son of Diabolonian." At any rate it has long been known to be Antichristian, and inimical to evangelical truth; the mark of the beast is engraven on it; and, according to the sure word of prophecy, it will one day be exposed to everlasting shame and contempt.

I am, Sir, yours, &c.

ANTIMAGOG.

MR. PITT A LAWYER.

To the Editor.

SIR,

IN the short account of the late William Pitt given in the Obituary of your first number, it is not quite accurately stated

that "he turned his attention from the law" upon his obtaining a seat in parliament. Mr. Pitt entered the House of Commons as a member of the new parliament, which met October 31, 1780. His first speech was delivered the 26th February 1781, in an unsuccessful support of Mr. Burke's famous bill for reforming the expenditure, and so diminishing the influence of the crown. At the Lent assizes in the following year, Mr. P. for the second and last time went the western circuit, in which the interest of his family chiefly lay. His name appears in a printed "Trial of an Action brought by Benfield against Petrie, for Bribery at the Cricklade Election, tried at Salisbury, March 12, 1782." In this cause he was junior counsel for the defendant, his leader was a Mr. Burke, of whom I know nothing, probably the son or nephew of the Burke whom every body knows. From this statement you perceive that Mr. P. looked to the law for his advancement for some time after he became a senator. The event which opened his career of ambition as a statesman was the unexpected and much lamented death of the Marquis of Rockingham, in July 1782, after an administration of only three months, and the consequent disagreement of the late Marquis of Landsdown, then Lord Shelburn, and Mr. Fox, who had acted with him as joint Secretaries of State. Mr. Pitt immediately became Chancellor of the Exchequer, and in little more than a year attained the summit of power, at an age when he must have been almost more than human not to become giddy with the elevation. His acts are now consigned to the animadversions of history, which I trust will do him justice. As it has been well observed in one of the daily prints, the ruins of political institutions scattered over Europe under the influence of Mr. Pitt's Administration will "a tale unfold" which no pompous monument which "lifts its head and lies" will be able to disprove.

I remain, Sir, yours,

Feb. 12, 1806.

VERAX*.

* We admit that the strictures of Verax are just. The Mr. Burke who was fellow-counsel with Mr. Pitt in the defence of Mr. Petrie was, it is most probable, the son of Edmund Burke. It was a cause in which he was likely to be engaged; and the time (1782) agrees with the time of his coming forward into public life. Mr. Burke declared twice in his speech on this occasion, that "this was the first time he had had the honour of addressing a jury." EDITOR.

MONUMENT TO JOHN LOCKE.

To the Editor of the Monthly Repository

SIR,

WHILST senates are voting monuments to perpetuate the memory of warriors and statesmen, some of whose lives have been employed in destroying the liberties of their country, and in spreading war and devastation throughout the world, it surely becomes the friends of peace, liberty, philosophy, and Christianity, to be equally careful to perpetuate the memory of those illustrious departed whose lives and whose writings proclaim them to be the best friends of the human race. Such righteous persons ought in every respect to "be had in everlasting remembrance." This reflection suggested itself to my mind during a walk I lately took in the church-yard of the neighbouring village of High Laver, in which are deposited the remains of the celebrated John Locke, but whose tomb, consisting of brick, covered with a common flat stone, is much out of repair, and which, if not prevented, will shortly be little else than a heap of rubbish.

I should not, however, have thought it worth while troubling you, Sir, or the public, merely respecting the propriety of replacing a few bricks, but I wish to suggest to those who venerate the memory of this truly great man, whether a plain marble monument, at least, ought not to be raised over his grave? There is already an appropriate Latin inscription, and which is still visible, on a small stone in the wall of the church, written by a friend of the deceased, and which perhaps ought to be preserved on any future monument.

Should there be any of the descendants of Mr. Locke still living, I hope the above hint will be sufficient; but if not, the admirers of his life and writings will I trust take up the matter as it deserves; which is indeed the more necessary, when attempts are made to undermine Mr. Locke's reputation. I allude to a remark of the noble biographer of Sir William Jones, who, not very consistently when writing the life of *such a* friend to freedom, and who I hope very erroneously states, that the principles of Mr. Locke's excellent Treatise on Government, principles on which the British Constitution is founded, "are now generally exploded."

Should a subscription be necessary for the purpose alluded to, I have but little doubt that it will meet with due encouragement.

Harlow, Feb. 15.

AMICUS.

BIBLICAL CRITICISM.

OBSERVATIONS ON JOHN XIV. 16, 17.

To the Editor of the Monthly Repository.

SIR,

IF the following observations are thought worthy of a place in your valuable work, by inserting them you will oblige your constant reader,

J. M.

IN biblical criticism there is not a passage in the Christian Scriptures more deserving of serious attention than the promise of our Lord to his apostles (contained in the 16th and 17th verses of the 14th chapter of the Gospel according to St. John), that his Father would send them "*another* comforter," on account of its importance as a key to the whole of what follows respecting the Spirit under that character, the errors of the common translation, and the conclusions which are drawn from it in proof of the personality of the Holy Spirit. The words are, "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

We learn from the context that our Lord had just before informed his disciples that he should be betrayed by one of them, and delivered into the hands of his enemies, who would put him to death. On this account sorrow had filled their hearts; to prepare them for, and to support them under that trying scene, he delivers to them the consolatory discourse contained in this and the two following chapters, in which he assures them of the most solid support and consolation from the comforter whom he would send unto them in his name. The word *παρακλητος*, rendered comforter, is applied to the Holy Spirit in connexion with this promise; but in no other instance is it applied to the Holy Spirit in the New Testament. The word occurs only in one other passage, 1 John ii. 1. where it is applied to Jesus Christ, and is rendered, as it should have been here, an advocate. This appellation, although a noun of the masculine gender, is not the proper name of a person, but is expressive of an office sustained by a person in relation to others. The promise of the Spirit as another comforter or advocate, represents it as supplying the place of Jesus Christ, and repairing the loss they would sustain by his removal from them—"I will not leave you comfortless, I will pray the Father and he will

give you *another* comforter that shall abide with you for ever." The circumstance of the Spirit being *another* advocate to the apostles in the room of Jesus, confines the promise of the spirit in this connexion, and under this view, exclusively to them, to whom alone that promise could apply, because they only were the companions of his life and ministry: "a little while I have been with you, I have been your advocate, I have guided, instructed, and defended you, and now I go to him that sent me, and ye shall see me no more; but the advocate I will send to you in my stead shall abide with you for ever—of his instruction, support, and consolation, you shall never be deprived."

From this promise the disciples would have been naturally led to expect, that upon his departure from them another person like himself, possessed of equal or greater wisdom and powers would be raised up to assist them, and co-operate with them in fulfilling the ends of his mission, and the establishment of his kingdom, had he not more fully explained himself, which he does in the following words, and which explanation is referred to upon every mention of the Spirit, under the appellation of the comforter, see verse 25 of this chapter, chapters xv. 26. xvi. 7, 13.

Let us then attend a little to the explanation of this promise by our Lord. He tells his disciples in general, that by the comforter he meant *the spirit of truth*, it should be rendered, as it is in the original, not *of truth*, indefinitely; but *of the truth*, that is of evangelical truth*; so he afterwards says of the comforter, "he will guide you into all the truth, for he shall take of mine, and shew it unto you", *all truth* relating to the character and claims of Jesus, the nature of his gospel and kingdom; *all truth* connected with the salvation and everlasting happiness of mankind, and which includes in it such divine illumination and inspiration in the things of God, accompanied with such miraculous powers as should give the most indubitable evidence that their testimony was the testimony of God, and deserving of the unreserved faith and confidence of mankind. Thus, when this promise had its accomplishment in the gift of the Holy Spirit, on the day of Pentecost, they were furnished with a mouth and wisdom which all their adversaries were unable to gainsay or resist, and their preaching was in the demonstration of the spirit and of power, that our faith might stand not in the wisdom of man, but in the power of God.

The word *πνευμα*, *spirit*, is of the neuter gender, and so are all the pronouns in this verse, which are all in construction with it, and not with *παρακλητος*, *comforter*, and the passage should

* See Lowth's Grammar.

have been rendered accordingly, *the spirit of the truth*, not *whom*, but *which* the world cannot receive, because it seeth it not; neither knoweth it; but ye know it, for it dwelleth with you, and shall be in you. This explanation of our Lord is admirably calculated to counteract the idea which the personal noun, comforter, would otherwise suggest; and to shew that that term was used in order to personify that which in reality had no proper personality. The comforter he promised them was so far from being a proper person, that it was to be an internal principle—it dwelleth with you, and shall be *in you*. It was to be an invisible principle, which *the world could not see*, and consequently could not deprive them of; and when the promised spirit was given we are told, that “suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and they were all filled with the Holy Ghost.”

There is one other observation necessary to be made on this passage, that is, on the reason why it is said the world cannot *receive* the Holy Spirit, a reason which would be universal in its application, and preclude the possibility of its reception. The word λαμβανω rendered *receive*, signifies *to take by force, to apprehend, seize*, see Mat. xxi. 35, 39. Mark xii. 3, 8. Luke, ix. 39. 1 Cor. x. 13. It is as if Jesus had said, “I shall be *seized* and crucified and slain, but the comforter, the spirit of truth whom the Father will send in my name cannot be taken from you, *the world cannot seize it*,” and the reason why they cannot seize it is forcible and pertinent, because to them it would be invisible and unknown, “because it seeth it not, neither knoweth it, but ye know it, for it dwelleth or abideth with you, and shall be in you.”

Upon the whole, it is plain that the doctrine of the proper personality of the Holy Spirit, which is supposed to receive its main support from the personal noun comforter, and the personal pronouns in construction with it, in this discourse of our Lord, is completely subverted by the explanation he has himself given of his meaning, and that the attempts to support that doctrine from this connexion must arise from the grossest inattention, or the most inveterate prejudice in favour of a particular system.

EXPLANATION OF CHRIST'S BEING MADE SIN.
From the Papers of the late Rev. Newcome Cappe.

[Continued from page 30.]

IN the book of Exodus xxii. 9. “The cause of both parties shall come before the judges, and whom the judges shall *make*

sin, or make wicked, he shall pay double unto his neighbour." Here our translation renders the phrase very justly, "whom the judges shall *condemn*." According to this instance then, to be made sin is to be judicially condemned.

So again in the book of Job, x. 2. "I will say unto God, do not condemn me;" literally, *do not make me wicked*, or as literally, *do not make me sin*. In the preceding verse Job having declared, that on account of the heavy calamities which had befallen him, "his soul was weary of life," resolves to try whether any ease can be derived from indulging his complaints. "I will," he proceeds, "let loose my complaints from within myself, I will speak in the bitterness of my soul, I will say unto God, *do not make me sin*." Here it is evident Job supposes God was making him sin, by inflicting upon him, and continuing those calamities which had made him weary of his life. It seems to be the intention of this unhappy man to intreat of God that he would remove from him those signal sufferings, from whence it was inferred by those around him, that he had been guilty of some enormous crime. According to this instance, therefore, to be made sin is to be treated as a sinner, to be distinguished by such great and singular afflictions as it is just and right that abandoned sinners should be distinguished. Again, chap. xxxii. 3. "Against the three friends of Job, was the wrath of Elihu kindled; because they had found no answer, and yet had condemned Job:" literally, *and yet had made Job sin*. If we reflect upon the history of Job we shall see, that according to this instance, *to be made sin* is to be unjustly accused, uncandidly thought of, to be judged with uncharitable and unrighteous judgment.

So again, Psalm xxxiv. 21, 22. "Evil shall slay the wicked, and they that hate the righteous shall be desolate;" *shall be made sin*, i. e. shall be slain by evil (as it is in the first member of this verse), shall be overwhelmed in some terrible calamity: "but the Lord redeemeth the soul of his servants;" evil shall not slay them, "and none of them that trust in him shall be desolate:" literally, *made sinners*. It is plain that in this passage the import of the phrase must be determined by the import of the same phrase in the preceding verse, where it is, beyond all dispute, equivalent to the being slain by evil: for the Psalmist evidently meant to deny of the righteous, what he had affirmed of the wicked; consequently according to this instance, to be made sin, is to be visited with terrible and destructive calamities.

Again, Psalm xciv. 21. "And condemn the innocent blood;" literally, *make sin the innocent blood*. The Psalmist is here speaking of unrighteous judges, who under form of law com-

mitted the most illegal cruelties ; who assembled, not to do justice, but to perpetrate iniquity and oppression, and who solemnly condemned the guiltless. Verse 20. " Shall the throne of iniquity have fellowship with thee (with God), which frameth mischief by a law ?" (21) " They gather themselves together against the soul of the righteous, and condemn (or make sin) the innocent blood." According to this instance, again, to be made sin is to be condemned to death unjustly. From all these examples it may be gathered in general, that *to be made sin* signifies to suffer either by the hand of a magistrate or the unkind judgment of other men, or the deed of Providence, as if the sufferer were indeed and in truth an infamous and abandoned sinner, to suffer such things as are only deserved by such characters.

The Jews, as a people, were under a peculiar dispensation, in which the sins committed by them against God, as King of Israel, were followed with certain and immediate punishment. By the sentence of their law, or the visitation of Providence, they were sufferers as certainly and almost as soon as they were sinners ; it is no wonder, therefore, that in the Jewish language to be made a signal sufferer should be expressed by a phrase, the natural signification of which is *to be made sin*. This form of speech and of conception appears not only in the phrase we have had under consideration, but innumerable passages might be produced from the Old Testament, in which sufferings and afflictions of any kind are expressed by those very words, which in their natural and primary meaning denote sins or iniquities : I would only mention two ; first in the 14th chapter of Zechariah, verse 19, where the word translated punishment in the margin of the bible is rendered sin, as indeed it properly and originally signifies ; and here it is applied to express the sufferings with which they should be punished, who despised the institutions of God. The second instance is in the second book of Kings, 7th chapter, 9th verse, where the word which is translated *mischief*, signifies, as marked in the margin of the Bible, *punishment*, and is in truth the very same word which primarily and properly signifies *iniquity*, and is here applied to denote, indefinitely, any evil or suffering of whatever kind that might come from any quarter.

By these various considerations it appears, beyond all doubt, according to the usage of the Jewish language, the peculiarities of which prevail throughout the whole New Testament, that to be made sin is to be given up to grievous sufferings, to be visited with great affliction, to be overwhelmed with such calamities as are justly and ordinarily the reward of the most atrocious crimes.

And now to apply this to him whose peculiar character it is that *he knew no sin*. Christ was made sin when he was rejected and despised of men, when he was hated of the world, when he was reproached as a sinner, and as a friend of publicans and sinners ; when he was accused of being a glutton and a wine-bibber ; a deceiver of the people, a mover of sedition, a profaner of the Sabbath, a blasphemer of God, and a confederate with the prince of demons ; when he was persecuted, derided, insulted in every shape and in every place ; when the chief priests and scribes sought to lay hands upon him ; when spies were sent out to ensnare him in his words, that they might deliver him to the Governor ; when councils were held to deliberate by what means they might destroy him ; when he was betrayed by Judas ; when, as a malefactor, he was seized by the armed multitude ; when, as unworthy of their attachment, he was forsaken by his disciples ; when, as a disgraceful associate, he was denied by Peter ; when as a criminal he was examined by the Jewish council ; when in that assembly false witnesses were produced against him ; when a prophecy which he uttered there was interpreted into blasphemy, and when upon that foundation he was convicted and condemned ; when he was spit upon, buffeted, and smitten in their presence. Christ "was made sin" when he was led away in chains unto the Roman governor ; when he was accused before him of traitorous and seditious practices ; when he was set at nought by Herod and his men of war, arrayed by them in a gorgeous robe, and thus returned to Pilate who had sent him thither. He was made sin when Barabbas, a rioter and murderer, was preferred before him ; when the people were instant with loud voices crying, crucify him, crucify him ; when they imprecated his blood upon themselves and upon their children ; when Pilate gave sentence, that it should be as they required ; when, in pursuance of that unrighteous sentence, he was scourged and brought out unto the people in all the mockery of majesty ; when after a long succession of the most cruel injuries and most galling insults, he was loaded with his cross and led away in the company of malefactors to be crucified ; when he was nailed to the "accursed tree ;" when he was lifted up on Mount Calvary, between two criminals that died with him ; when he was mocked, and reviled, and derided, whilst in agony suspended there ; then it was that he *who knew no sin* was made sin indeed ! Then it was that "he was numbered," as it was written of him, "with the transgressors," treated as the vilest of malefactors, loaded with such sufferings as are reserved for the punishment of the most atrocious crimes. So distinguished was he, so pre-eminent in affliction among those who by their own

confession were justly condemned, that their demerit seems to have been entirely forgotten by the infuriate multitude; and that nothing might be wanting to satiate the hatred that had arisen out of their disappointed hopes and blasted expectations, "not this man," they exclaimed, "give us not this man, but Barabbas! Now Barabbas was a robber."

[*To be continued.*]

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

Plain and useful Selections from the Books of the Old and New Testament, according to the most approved modern Translations. By Theophilus Browne, A. M. late Fellow and Tutor of St. Peter's College, Cambridge. Vidler and Johnson. Royal 8vo. 15s. pp. 602.

IT might have been expected from the improved literature and taste of the present times that attempts would be made to render the books of the Jewish and Christian covenant more inviting and acceptable to men of study and refinement. It would indeed have operated to their disfavour if while every other book aspired to a degree of elegance of both style and typographical execution, they should have been suffered to continue in the rude state in which they came out of the hands of our English translators two centuries ago. The bulk of readers, the young and the superficial, require some other motive besides the love of knowledge, or the sense of duty, to draw them frequently to the perusal of the same volume.

It is well known likewise, that the objectors to revealed religion have commonly fastened upon the mere errors of the vulgar translation of the Bible, or the obviously false glosses that have been put upon it; hence their cavils have been frequently refuted with ease by men possessing but a moderate share of learning. Unbelievers have been eminent as philosophers and fine writers, but we do not remember that even one of them is known to have been a great Biblical scholar! We have always rejoiced, therefore, when able and learned men have applied themselves to the improvement of our vernacular version of the Scriptures, for by no other means could they so effectually

lower the pride and narrow the conquests of scepticism. Infidelity subsists on the verbal errors of the Sacred Writings, and the doctrinal corruptions of the Christian faith; take away these, render the translation of the Bible accurate and intelligible, and Christianity, as a system, amiable and rational—and you cause it to perish; for this reason it hates instinctively all critical scriptural learning, and every scheme of just and liberal theology. It sports with religion because it regards her as anile, deformed, and tottering; let the coarse, patched, ragged, and cumbersome garment that now clothes and disguises her be removed, and let her appear in her proper youth, beauty, and vigour, and it will slink away into obscurity, and its laughter will be turned into sorrow.

The present work is designed to place the Bible upon a level with other books, with regard to both form and matter. Selections and collections of beauties are agreeable to the taste of the day. The two Testaments do not require, indeed, to be abridged on account of their bulk, but it must be conceded to Mr. Browne, that they have been read with less pleasure and benefit, owing to “the intermixture of a considerable portion of less important matter with what is confessedly most excellent.”

The volume before us may be examined as a selection and as a translation.

Mr. Browne's task in selecting the most important and useful parts of the Old and New Testament must have been not a little difficult, and in the midst of such a wide field of selection it is impossible that he should not have omitted some passages which some of his readers would have wished to see adopted, and adopted some which they would have chosen to have omitted. The idea of the selection is taken, we are told in the preface, from Dr. Watts; to many of the Doctor's admirers it would have been more satisfactory if the author had referred to that part of Dr. Watts's works wherein this plan is proposed. We ourselves are curious to know in what period of his life this timid (although great) man conceived so bold and liberal a notion?

The rule which the author has laid down for the selection is judicious:

“The omitted parts consist principally of genealogies, and other lists of names, of men, and places, recitals of Jewish ceremonies and ritual observances, histories of bloody wars and wicked rulers, descriptions of buildings, and narrations involving circumstances not the most delicate, severe reproofs and threatenings denounced against the perverse and apostate Jews, and prophecies of inferior moment, extending to a small distance

from the time of their being uttered, and long since accomplished. The greatest care, however, has been taken to retain what is amply sufficient for the faith and practice of every Christian."

The selections from the book of Leviticus are properly few; they do not fill three pages; but we did not expect to find the book of Judges reduced to a single chapter, or the two books of Chronicles reduced in the same proportion; some of Job's monotonous complaints might have been advantageously exchanged for some of the interesting stories of those valuable records of Jewish history. The ample collections from the Psalms will bear and perhaps require weeding and thinning in a future edition. Solomon's Song is wholly and wisely omitted. The books of Jonah and Malachi are in our opinion too much curtailed; what can excel the former in interest as a tale; or the latter as an affecting admonitory exhortatory address to a corrupt and profligate people? The few introductory verses taken from several of the minor prophets serve no other purpose than to shew that in the author's opinion they belong to the canon of authentic scripture.

The New Testament will less bear narrowing than the Old, and here of course we have followed Mr. B. with more hesitation and caution. We confess, however, that if he has used the pruning knife in places where we should have been withheld by sentiments of admiration, he has at the same time forbore to use it in others where we think it might have been employed to advantage. The four Gospels might have been so harmonised and abridged as to have formed but one regular history; at least the same action or discourse needed not to have been several times repeated; we are surprised that in a work where conciseness is of such prime importance, these circumstances should have been overlooked. The distended size of the Gospels leaves little room for the Epistles, which seem almost crowded into a corner; the two last letters, interesting from their familiarity, of the Apostle John, and the beautiful letter to Philemon, are wholly excluded; and what was less to be expected, not a single extract is made from the book of the Revelation, so fertile in moral precepts* and evangelical promises. A few verses from the epistle of Jude conclude the volume.

Mr. B. has adopted "the most approved modern translations;" Ezra and Nehemiah only, are translated by himself. From the Prospectus of this work, which appeared about two years ago, we were led to expect an original version of some book of the Old Testament, by "a friend of the au-

* See the three first chapters.

thor's." Why Mr. B. has failed of gratifying our expectations is not explained. The books, as far as the second Chronicles (inclusive), are taken from Dr. Geddes, as are also the Psalms; Job from Messrs. Heath and Scott; Proverbs and Ecclesiastes from Dr. Hodgson; Isaiah from Lowth and Dodson; Jeremiah from Blaney; Ezekiel, and the twelve minor prophets, from Archbishop Newcome; and the New Testament from Archbishop Newcome, and Mr. Wakefield. "Some few liberties indeed," Mr. B. allows, "have been taken with all the versions;" we wish they had been specified. Modern compilers of hymn books have introduced the unwarrantable custom of garbling an author's words to their own taste and sense, and then affixing his name to them, however altered from their original state; but we always hoped the custom would be confined to them. It is a licence beyond the bounds of decorum, an innovation not to be tolerated.

The new translation of part of the books of Nehemiah and Ezra here presented to the public, is deserving of notice; it sometimes falls below and sometimes excels the common version. Its phraseology is always neat and modern, but sometimes circumlocutory and redundant, and thereby weak. Mr. B. occasionally differs in sense from our translators, and for the most part (for it is not always so) improves their meaning. We shall lay before our readers the passages as translated by him and them, where the principal variations occur, and leave them to determine on their merits.

Old Translation.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

The chief of the fathers.

After the ordinance of David King of Israel.

And all the people shouted with a great shout when they praised the Lord.

Propheſied unto the Jews.

New Translation.

And every one that is left in any of the places where he sojourns, if he is willing to go, may be assisted by the inhabitants of his town with articles of gold and silver, with goods and cattle, even with a free will offering for the house of the God who is in Jerusalem. And their neighbours readily assisted them with articles of gold, and silver, and goods, and cattle, and additional presents of value besides what related to the free-will offerings.

The patriarchal chiefs.

Agreeably to the institution of David King of Israel.

And all the people raised their voices to the utmost loudness in praise to Jehovah.

Exercised their prophetic office towards the Jews.

Old Translation.

According to the good hand of his God upon him.

Artaxerxes, King of Kings, unto Ezra the Priest, a scribe of the law of the God of Heaven, perfect peace, and at such a time.

And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Prosper thy servant.

Let the King live for ever.

He was a faithful man, and feared God above many.

And all the people gathered themselves together as one man.

A pulpit of wood.

Hold your peace.

The law which the Lord commanded by Moses.

Then stood upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, She-rebiah, Bani, and Chenani.

New Translation.

By the gracious aid of God.

Artaxerxes, King of Kings, to Ezra the Priest, and perfect scribe of the law of the God of Heaven, and so forth.

And now for a short time favour hath been shown to us by Jehovah our God, in causing a few of us to escape, and continue, and granting us an opportunity of repairing his holy place, so that God hath lighted up our eyes, and afforded us a small respite in the midst of our servitude.

Do thou cause thy servant to succeed.

May the King live for ever?

He was a man of fidelity, and revered God more than the generality.

After this the people assembled together unanimously.

A stage of wood.

Hush.

The law which Jehovah enjoined by the mediation of Moses.

And the Levites, Jeshua and others, got upon the raised place *where Ezra had stood.*

The reader will have perceived that Mr. B.'s version is often paraphrastic. Many explanatory remarks that seem to belong to the margin are put into italics, and interwoven with the text, which is thus not only greatly swollen out but also deprived of much of its simplicity. We acknowledge, however, that to have thrown all these remarks into notes at the foot of the page would have interrupted and perplexed the reader, and that the text on the present plan, though less concise and elegant, and even *genuine*, is more intelligible. As a specimen of Mr. B.'s skill as a paraphrast, we extract his translation of the proem of John's Gospel, which is rendered according to the ingenious interpretation of Mr. Cappe.

"In the beginning of the Gospel dispensation was the Revealer of the word, and the Revealer of the word was so with God, so perfectly instructed by him, that in effect God was the Revealer of the word, that is it was not so properly he that spake to men, as God that spoke to them by him. He was in the beginning with God, all things relating to the Gospel were by him, and without him, independently of his authority and direction, was not any thing done that has been done. By him was

the doctrine of eternal life, and the author of this doctrine of life was the light of men. And the light shineth in darkness, and the darkness hath not overtaken it, so as to extinguish it."

In going through this work we have felt the want of a table of contents.

Our remarks are not intended to disparage the Selections, but simply to ascertain critically their true merits; and also, we confess, to suggest hints by which they may in another edition be improved. We refer with confidence to a future edition, because we conceive that the growing taste of the public for rational theology will occasion this and similar works to be received with avidity. Mr. Browne is evidently a critical reader of the Scriptures, and we should rejoice to see him employed upon a work which is much wanted, and which would form a proper sequel to the present one, namely, a complete New Testament, embracing all the improvements of late translations and modern criticism.

ARTICLE II.

Discourses chiefly on Devotional Subjects, by the late Rev. Newcome Cappe, to which are prefixed Memoirs of his Life, by Catherine Cappe, 8vo. 9s. Johnson and Mawman.

[Concluded from page 37.]

IN the succeeding sermons on the evil influence of a love for pleasure it is observed, that devotion is not the characteristic of the age. Sinful pleasure, however, should be carefully distinguished from moral, nor perhaps is any pleasure sinful when not carried to an extreme. Virtue and vice therefore ought always to have different words; for even pride and anger may be excesses of good principles, which if limited by reason, benevolence, and the love of God, may not be censurable but praise-worthy. But when the love of pleasure is set in opposition to the love of God, it must be understood to mean either the gratification of a vain imagination by the giddy and the gay, or that of the inferior appetites by the intemperate, the gluttonous, the carnal, and the debauched.

Either diverts the attention of the mind from the works, the character, and the word of God; even the dissipated are indisposed for such pursuits, and between profligacy and piety there is a total incongruity which opposes the union. The gay are not serious enough, and the wicked have neither taste nor inclination; the hearts of both become insensible to every thing moral or religious; the love of pleasure naturally tends to render the mind narrow and selfish, and at length completely sensual. Persons of a licentious conduct have often libertine principles; they love darkness rather than light, because their deeds are

evil. Sensuality is a gulf of bottomless perdition, where every thing noble, respectable, and excellent is lost. A carnal mind is the grave of reason, virtue, devotion, honour, happiness, and hope. If reason and conscience be buried in the abyss of sensual indulgence, they may not revive: if they be once dead, and their death sealed by determined profligacy and impenitence, they are dead for ever; the sacred sentiments of virtue will live no more in the breast, the flame of divine love will animate the soul no more.

The heart is contracted or dilated according to its objects; great ones make no impression on little minds; nothing great or good can reasonably be expected from the giddy or the gay; even they scarcely wish others, nearly related to them, to be like them, or they never apply to such characters as themselves in business of importance. The love of pleasure certainly renders the mind callous to serious and good impressions; besides, the pleasures of sin are short, yet destructive to the welfare both of the body and of the soul. It is not indeed pleasing to contemplate the miseries of sin, but it is better than to be partakers in them; it is better to stand on the rock of ages, and to observe placidly the storms below, than to plunge in the downward current of licentious pleasure and unprofitable vanity.

They who are governed by the love of pleasure violate God's commandments, neglect their known duty, disqualify themselves for it, pursue what they know to be unlawful, or even what is lawful in an unlawful degree or manner, or by wrong means, inquire not whether they are offending, omit the proper business of life, and are indolent or idle in seeking a maintenance, or in promoting the good of mankind. Thus all censure magistrates who pursue pleasure rather than justice, and parents who spend their earnings in self-indulgence rather than in providing food, clothing, and instruction for their families.

If any alledge that they are not obliged to follow any kind of business, as an excuse for the intemperate pursuit of pleasure, they should be taught that it is their duty to acquire knowledge for the sake at least of serving by their advice those who are obliged to work, and who thus perform for them services which they are unable or unwilling to perform for themselves.

Whilst indeed ignorance, distress, and vice, remain in the world, none who have it in their power to remove or lessen these evils can ever want employment. They who are thus employed are happy, but they who are lovers of pleasure rather than lovers of God are never satisfied with their condition. Indulgence in pleasure requires large means, and if the largest be not wasted by the continually increasing desire of enjoyment, it may become the voluptuary to consider that the

happiness of guilt is only in prospect, in imagination, that it fades away when it is supposed to be attained, and leaves uneasiness and discontent behind. If any through the love of pleasure neglect what are called the instrumental duties of religion, (which are however not only necessary means to an important end, the improvement and the happiness of the mind, but part of the exercise of such a mind), they cannot be justly deemed lovers of God. Every part of human duty which contributes to improvement, may be called instrumental as leading to something else better and nobler.

Thus the love of God and the love of man are instrumental to one another. Only a scale of duty is necessary, in order that when one kind comes into competition with another it may be ascertained which ought to be preferred. This competition is very rare; usually duties are connected with one another, and harmonise in such a manner that they all seem means tending to one end, happiness or welfare. But though devout and religious exercises were strictly instrumental, of no value in themselves as innocent and useful employments, still on account of the end indissolubly connected with them, they cannot safely be neglected. If they be neglected, as they usually are by lovers of pleasure, this is a characteristic proof that they are not lovers of God. Holiness is a necessary qualification for the Divine favour, but holiness cannot be obtained without exercise, nor can it prevail in their minds who prefer pleasure to it. No other end, neither health nor riches, nor knowledge, can be secured without means; hence they who would not be lovers of pleasure rather than lovers of God, must not only shun all enjoyments which are not innocent and lawful, but engage in devout exercises, as the means of virtuous improvement.

The discourses which refer to Christ's resurrection, are perhaps the most original, interesting, and excellent in the volume. After the evidence which Lardner and the author have furnished for the good character of Mary Magdalene, it seems extraordinary that any should be of a different opinion; but probably their arguments have not been well considered. It appears from the second verse in the eighth chapter of Luke's Gospel, that this illustrious woman was not the least distinguished among those who not only contributed to the maintenance of Jesus Christ, but who actually attended upon him as he travelled, perhaps the last time, from Galilee to Jerusalem. The seven demons cast out of her could only mean a great degree of derangement. When indeed the woman called a sinner, but without any other name, anointed Christ's feet in the house of Simon the pharisee (Luke vii. 36—50.) Jesus assured her, that to her penitence the divine mercy would be extended; but

though he was civil and kind to such characters it does not appear that he was intimate with them. According to Matthew and Mark this tribute of respect was paid Jesus not long before his last sufferings, but neither of these Evangelists has mentioned that the woman was a sinner. In what her sin had consisted cannot now be known, yet it does not seem wholly improbable, that as the Greeks and Romans, vain of their science or of their prowess, called all other nations barbarians, so bigots among the Jews arrogantly presuming on their better acquaintance with religion, might call those sinners who were not so well informed, or who were of heathen origin. However this may be, John has recorded that it was Mary the sister of Lazarus, not Mary Magdalene, yet certainly a good character, who anointed the feet of Jesus. This is not merely a nice point of scriptural criticism; for the groundless supposition, that after having been a licentious character Mary Magdalene became a penitent and was received into peculiar favour with Jesus Christ, is not only an act of injustice to her memory, but hath encouraged others to hope that even after lives of profligacy and pollution they can easily wash away the stains of their guilt. Penitence or sorrow may do much good, but repentance, or a change of mind for the better, must necessarily be a work of time, and yet cannot efface the remembrance of sin. There is then every reason to conclude that Mary Magdalene was a most excellent character, who on that account, and because she had been so kind, generous, attentive, and faithful to Jesus Christ to his very last hour on the cross, was permitted first to behold him on the morning of the resurrection, when she came with other women to render complete the honour which Joseph of Arimathea and Nicodemus had begun to do to his memory, and which on the evening before the Sabbath they had not been able to finish. When, however, she looked into the tomb, the heavenly messengers whom she saw there, like courteous strangers, might in some degree prepare her for the surprise which she was likely to feel when she was acquainted with the resurrection of Jesus Christ. But not finding his body, she fancied perhaps that some one had anticipated her in paying the last sad offices to her instructor and friend. She would be disposed to weep still more bitterly, by the fear that Christ's body might have been conveyed away by his enemies and exposed to cruelty and insult. Blinded by her tears, or overwhelmed by her sorrow, she knew not Jesus, who was behind her; she took him for the keeper of the garden, and asked him for the body of her friend. But no sooner did he address her in his well-known voice than she recognised him, and was probably going to embrace him; Jesus checked her by saying, "Touch me not,

for I am not yet ascended ; it will be some time before I shall ascend to my father." His disciples would have opportunities enough to satisfy themselves that he was alive again, or perhaps he was pained as well as disfigured by his crucifixion.

The resurrection of Jesus was to Mary a subject of rejoicing, because it was the restoration of a respectable and amiable friend, of one who was highly honoured and affectionately beloved by her. In her the light of reason had been obscured, perhaps extinguished, but by Jesus it had been rekindled, and with it such gratitude had been produced as disposed this most worthy woman to accompany him to Jerusalem, to attend him to his final hour, and to purpose paying the last sad offices to his memory. Mary Magdalene attended Jesus that she might also receive instruction from him ; what then must have been her grief when he was crucified and laid in the tomb ? Yet what must have been her pleasure at his unexpected resurrection may partly and faintly be conceived by those whose friends have been brought back from the borders of the grave.

Jesus, however, was not only a friend to Mary Magdalene as well as to the whole world, but a wise, kind, faithful instructor, who taught with far more light, energy, and authority, than the scribes and pharisees.

Christ's resurrection was made known to Mary Magdalene with the most tender caution ; too sudden a discovery might have brought back her derangement. But though she was distinguished and honoured with the office of bringing to the apostles the first account of Christ's resurrection, yet there were with her, or at no great distance, other worthy females, with whom probably she first shared her joy.

Mary's was a most delightful errand, which honoured the messenger, and proved her to be a most respectable and worthy character. The honour to her was doubled, by being conferred upon her, as it were, in the presence of her associates. Thus may meditation and reflection discover new beauties in the sacred history, and prepare the mind for the author's animated conclusion to these discourses.

" Christians you need not fear for the Gospel that you love, it is of God, and the power of man cannot overthrow it. No human artifice or violence can effect its extirpation ; even the gates of hell shall not prevail against it. It may be injured by the superstition and licentiousness of its professors as much, nay more than by the ridicule and virulence of its opposers. Obstructed or oppressed it may be, but never can be extinguished or overcome. This divine seed which our Heavenly Father hath planted is indestructible and immortal ; though it may not always thrive and grow according to your wishes and prayers, though the tares with which it is intermingled may suppress and threaten to destroy it, you may trust in God that it shall be preserved

for ever. It is written in the decrees of heaven, it is promised in the Gospel prophecies ; the word faileth not ; whatsoever seems to be defeating the accomplishment of its predictions will eventually be overcome. The years are bringing on that gracious period when the Gospel shall be acknowledged by every tongue, and glorified in every life. Christ was dead and is alive again, and lives for evermore !”

The sermons entitled *Reflections on the Tomb of Jesus*, commence with a very ingenious disquisition, the object of which is to show, that the place of his interment was such a one as was common among the Jews. Only princes of David's house were permitted to be buried within the city of Jerusalem. Though Jesus was descended from that celebrated monarch, yet it was not likely that a condemned and crucified malefactor would be favoured with such a privilege ; hence Joseph of Arimathea was desirous that he should be interred before the Sabbath. When, therefore, Christ's death was ascertained by the circumstances which attended his wounded side, this opulent disciple obtained permission to bury his body. But in order to accomplish this business before the Sabbath, he was obliged to inter his crucified master in a new unfinished tomb hewn in a rock. These burial places were usual in gardens without the city, and so numerous were these gardens round Jerusalem, in the time of Titus, that they greatly checked the progress of the siege. Had not Jesus been so hastily interred, his prediction might not have seemed so well confirmed, that on the third day after his crucifixion he should rise again. Since also he was laid in a new sepulchre no imposition was likely : no one but himself could issue from this sealed and guarded tomb. His serene tranquillity there is admirably described, as are also the lessons to be drawn by Christians, and especially afflicted Christians, from contemplating the place where Jesus lay.

It is a beautiful conjecture of the author's, that the nineteenth Psalm was composed early in a morning, when the writer was just risen from sleep, with refreshed powers, an enlivened heart, a clear vigorous understanding, and a soul-breathing gratitude, and meditating on the divine glory and mercy. The shades of night were perhaps passing away, and the dawn was displaying its beauties ; Nature was risen from the dead ; the curtain of darkness was withdrawn, and a new creation was rising to view. Transported with the glorious sight, the Psalmist indulged in devout rapture. As in a mirror he beheld the face of the Creator. In such circumstances every expression of contentment or of gladness was in fact a hymn of praise and thanksgiving to the Almighty. Every created being was a pillar erected to his honour ; the whole fabric of nature would seem one mighty monument, raised to perpetuate a conviction of the divine existence and goodness. Whilst the

Psalmist was thus meditating, the sun might arise; turning to that glorious luminary, and struck with his splendour, his thoughts would instantly be transferred from earth to heaven.

Hence he broke out into that noble hymn of praise of which the author of these discourses has endeavoured to give a juster idea in the following paraphrase:

“The heavens declare the glory of God, and the firmament proclaims his workmanship. Day unto day uttereth speech, and night unto night teacheth knowledge; no speech have they indeed, no language, and their voice is not heard; yet into all the world is their sound gone forth, and to the end of the earth their words.’ i. e. It is true the heavens have no audible voice, but they have language which all rational spectators can understand. If they merely spoke to the external sense, by those only would they be understood whose language might be similar to theirs, they address not the ear but the understanding; their language is universal, it is heard from one end of the creation to the other, understood not only throughout this earth of ours, but throughout the universe of God, and wherever there is an intelligent spectator, whether here or in any other world, there they proclaim the goodness of their Creator.”

“In these heavens God hath set a tabernacle for the sun, who (adds the Psalmist) is as a bridegroom coming out of his chamber rejoicing, as a strong man to run a race. His going forth is from the end of the heaven, and his circuit to the end of it, and there is nothing hid from the heat thereof. How vast, how amazing is the course he must finish before night, from that extremity of heaven whence he is now issuing forth, through the immeasurable vault that bends over my head, to the extremest west, where I last night watched his departing beams! Nor is the extent or the rapidity of his yearly circuit which forms our seasons and their changes, less wonderful than those of his diurnal round, which constitutes our day and night; by means of one the inhabitants of every land enjoy in regular succession the benefits of light and darkness; by the other, at uniform and equal periods, every climate is blest with the necessary interchanges of seed-time and harvest, summer and winter; and thus are the benefits of his enlivening warmth equally and liberally dispensed to every portion of this globe, and to every creature under heaven.”

But it is time to close this long critique with observing, that the last sermons by Mr. Cappe in this volume were composed and preached after his recovery from a severe and dangerous illness, and that they present an admirable picture of a truly pious mind. It is only necessary to add, that to all the discourses in the book are appended suitable prayers, written in a style very superior to most compositions of a devotional kind, and well adapted to promote the author's uniform purpose of making every idea, and every argument minister to virtue and devotion.

J. H.

ARTICLE III.

Account of the State of France, and its Government during the last three Years; particularly as it has Relation to the Belgic Provinces, and the Treatment of the English. By Israel Worsley, detained as a Hostage. 12mo. pp. 267, Johnson, 5s. 1806.

FRANCE engrosses the attention as well as the dominion of the world; a power so mighty, an enemy so menacing, a British public especially is anxious to examine and study. This anxiety has become more earnest from the difficulty of gaining any intelligence of France that is not either fabricated by the cupidity of booksellers, or tinctured with a party and revengeful spirit; we are happy, therefore, in taking up a work whose veracity, the character of the author enables us to rely on, whose statements are made from personal observation, and whose deductions are drawn by good sense.

Mr. Worsley was, with the rest of our countrymen who were in France at the beginning of the present war, made prisoner by an order of Buonaparte. The severity of this measure is not justified, Mr. W. tells us, even by Frenchmen; Englishmen are perhaps equally unable to vindicate the act of their own government that provoked it, viz. "the capture of the French merchant ships without any declaration of war."

Mr. W. had kept a school at Dunkirk from the beginning of the French Revolution, and naturally hoped that his long residence there would have protected him from the First Consul's decree; he was deceived, and notwithstanding the respectable character which he bore in the neighbourhood of Dunkirk, and the active interference of friends, was put under arrest by the "gens d'armes," the Janissaries of Buonaparte, and, after some delays, carried first to Mons, where he was imprisoned, and next to Verdun, "the receptacle of those Englishmen who had the means of supporting themselves without the assistance of the government."

"Verdun," says Mr. W. "is an ill-built town, the houses small and low, and all the streets, except one, very narrow. In this are many good houses, and it has been distinguished by the name of Bond-street. The people are in general poor, or rather were so when the English first became their guests. No doubt they are now enriched, for Frenchmen know how to make a great advantage of a small profit. Their extreme frugality and spare diet enable them to make a saving where one of our people would hardly procure the necessaries of life. They appeared to be honest, and did not discover any particular disposition to impose upon the English, who for the most part were unacquainted with the language and the value of the articles they had occasion to buy. This may not be, and probably has not been true of them all;

there are many Jews in the place, and no doubt some Christians of avaricious dispositions. The situation of the town is delightful; in the winter the overflowing of the Meuse, which passes directly through the town, occasions the greater part of an extensive plain to be covered with water; but in the summer, when the river is confined within its banks, and its winding course is seen from the neighbouring hills, blushing with the fruit of the vine, it is a highly interesting spot. The army of "Great Brunswick's Duke" here partook of a short and treacherous banquet; for arriving on their expeditious march to Paris, amongst the vineyards when the grapes were not fully ripe, they filled themselves with such greediness, that they were speedily seized with a dysentery, and fell like leaves in autumn."

Having obtained a release through the intercession of his friends, amongst whom was a young widow of two-and-twenty, the daughter of the well-known Jean de Brie, whose life was almost miraculously saved when the other deputies to the congress of Rastadt were murdered by the Austrian troops, the author returned to Mons. But finding it difficult in the present state of France to carry on a plan of education, or to establish a profitable manufacture at Mons or elsewhere, he resolved upon attempting to escape from the country. The attempt might have been hazardous, but he was already near the frontiers, and in Holland there would be a difficulty of recovering him. He spoke French, besides, perfectly well, and among the inhabitants of the Low Countries might pass for a Frenchman. Having previously sent off his family he quitted Mons about the close of day, and travelled without interruption till he arrived within two leagues of the Dutch Republic, when he "went in to sleep at a public-house on the road side," where he was in great danger of being discovered by a gendarme who lived at the next door, and usually spent his evenings in this house. He "went early to bed, and started again as soon as it was light," and thus passed undiscovered.

"Every thing promised kindly, and only one more house was to be passed, when, to his great surprise and vexation, he was stopped by an officer of the customs, who asked who he was, and whether he was *(the)* bearer of a transport. A more particular examination ensued, he was betrayed by his papers, and ordered to be secured."

In the hands of the officers he was stripped of all his property, the produce of the sale of his effects. Being taken before a justice of peace, he was ordered to be conducted back to Mons by the gendarmerie. Not a single Louis was restored to him to defray his expences on the road; his hopes fell, and "the vine-covered hills and gay regions of France" appeared to him sad and joyless. He was guarded by two men, who took him back to the place where he had slept the night before. One of his guards became listless through fatigue and sleepiness, the other

was enjoying his pipe in the open air ; he made his escape out of a back door, ran across the garden, and aided by the obscurity of the night was soon out of the reach of discovery."

For three hours he wandered without resting, till fearing that he might have gone back into France instead of having got into Holland, he stopped, "with his clothes soaked in the moisture of his body," under a shed near a small house. After losing himself in sleep for a few minutes, he knocked at the door of the cottage, and not being understood by the cottager was led by him to a farmer, who shewed him, "to his great surprise and disappointment, that he was within two fields of the spot from which he had started, and within sight of the gendarme's house !" The farmer mistook him for a smuggler, disguised him in a blue smock-frock, and conducted him in safety to Lomond, the first village in Holland. Even here he was in imminent danger of being arrested again, but the kindness of the Dutch people delivered and protected him. He travelled through Holland to Embden, and from thence passed over to Gravesend, arriving in England just a month after he had left Mons.

His reflection upon regaining his native country is natural, and may serve to instruct those Englishmen who, untaught by the history of the last fifteen years, still persist in believing that France is an Utopian Paradise, and that she is as free as powerful.

"Such is the history of his wrongs, sustained from a government in which there once seemed reason to place a confidence, but which has been actuated by a principle of which even the despotic sultan might be ashamed. Let his countrymen take warning by the foregoing lesson, and recollect that although they must consent to some privations in order to support the government that protects them, these are less grievous than the risks to which emigration gives birth, and that they cannot calculate upon the consequences of unsettling a family that have the means of support by their industry."

Having narrated his personal history, Mr. Worsley proceeds to the object of his work, namely, to give an Account of the State of France. It will be remembered, however, by the reader, that his observations apply more particularly to the Belgic Provinces, and it is indisputable that the extreme parts of a large empire are never so well governed as those which are more central, and that in time of war the frontiers of a kingdom labour under inconveniences and suffer oppressions which in the heart of that same kingdom are not experienced or heard of. Belgium, besides, has been so lately engrafted upon France that the two countries can scarcely yet be said to be identified. Conquered provinces are usually tenacious, even to

obstinacy, of their peculiar habits and prejudices, and jealous and vindictive towards the conquering and master power. With the allowances due to these considerations, the author's statement may we are convinced be read with confidence.

Buonaparte's animosity to the English is extreme; the manner in which it displayed itself at the breaking out of the present war was often contemptibly mean.

"On his visits to some of the towns, he asked, with an evident anxiety, 'how many Englishmen were in the place?' and when informed of their number, replied 'there were so many too many.' He refused to enter one town till the English that were in it were sent away, and immediately displaced the Mayor of another who could not inform him how many of our countrymen it contained."

The consequence of these known sentiments of the Emperor was, as might be expected, the persecution of the English by his officers and servants; the "Grand Judge" (lord chief justice), seems, however, to have interposed effectually in their behalf. The number of English detained as hostages in France were, "in the summer of last year, 1805, about seven hundred at Verdun, nearly as many at Valenciennes, a thousand at Givet, and about that number at another place." The government allowance is a pound and a half of ammunition bread per day, and three pounds of beef per week. Lord Barrington has most honourably distinguished himself by his humanity to his distressed countrymen: "he has been lavish even to profusion," says our author, "in his charities to the poor."

Mr. W. describes the department of Jemappes (the ancient Hainault), and also the spot where the battle of that name was fought at the beginning of the revolution. We quote the description for the sake chiefly of the valuable observations (to which we request the reader's attention) that succeed it.

"Our readers will no doubt have imagined that the celebrated battle of Jemappes was fought upon a distinguished eminence; and if they recollect the description given of that battle, will suppose that the French troops had to ascend a lofty mountain, on whose declivity were placed the Austrian redoubts, strongly entrenched one above another, so as to have been almost impregnable. Such certainly was the idea conveyed by the French accounts of that engagement; the fact is, the Austrians were encamped on a gentle rise, up which the plough passes with the greatest ease, and where there is now scarcely any appearance of fortifications having ever been raised. The redoubts of the Austrians were breast-works, thrown up at the moment, and defended by their cannon. And certainly those who will seek 'reputation at the cannon's mouth,' must do it at an immense risk. To do all justice to the French republican soldiers, it must be confessed that the attack was well conducted, and gained them an immortal reputation; but when their account of a battle is to be translated into English, or is read by our countrymen in their own language, a due consideration ought to be paid to the genius

of the two languages, and the two people, which is so materially different; a regard also must be had to the meaning of the correspondent terms, which frequently differ. A mountain in French is often a little hill in English, as a man in France would be charmed with a thing with which an Englishman would scarcely be satisfied; and an act of civility which would make an English lady blush, cannot be dispensed with in a French society. It is in consequence of this custom of translating literally from their gazettes that we gain sometimes an idea of what they say, or of what they do, vastly greater than even they themselves have ever entertained; and hence they have often been charged with gasconading and with flattery, neither of which were (*was*) intended. Though the French appear to us given to bombast, and devoted to compliment, yet it may be doubtful whether they have really more of the one or the other than the inhabitants of our island, because custom has taught them, though it has not us, the meaning of the words they employ; and we well know that all governments view in an equally favourable light, and describe in the most pointed language, the advantages which they gain over their enemies, and are equally unsolicitous about adhering too closely to the truth."

A great change has taken place in France since the Revolution, with respect to the comparative wealth of the towns and the country. The wealth of the country was originally collected in the towns while itself was always poor; the contrary of this is now become the fact; the towns are comparatively poor, while the country, retaining the fruits of its industry, begins to assume a more gay and animating appearance. Those towns especially which either had no manufactories, or whose manufactories have decreased, exhibit a deplorable spectacle of beggary and wretchedness.

In the Low Countries there is an entire stagnation of commerce, and since the entrance of the French, their taxes have been tripled. The price of provisions has been doubled within the last three years.

"The difficulty which the middling and lower classes of men experience of living is very great, and their complaints are loud and unceasing."

[*To be continued.*]

ARTICLE IV.

The Sword of the Lord and of Britain. A Sermon delivered at Peckham, in Surrey, on the late Day of Thanksgiving for the Victory of Trafalgar. By William Bengo Collyer. Conder, 8vo. pp. 24.

THE motto to this Sermon is

"O Melibœe, Deus nobis hæc otia fecit;"

not a happily chosen one; if we consider that the discourse itself is warlike, and that it was delivered at a time when, as

now, the apparatus of war was constantly engaging the public eye, and rumours of war were perpetually harrassing the public ear, and when no way seemed open to the pacification of the belligerent powers. At the present time, indeed, it might be not unaptly adopted by the inhabitants of the Continent with relation to the *Augustus* of France.

The author avows in an *advertisement*, that he publishes his discourse as “a tribute of affectionate respect to the government of his country,” and as a testimony of the loyalty of Protestant Dissenters. In this latter view we trust its publication is not necessary; in the former it is certainly not ill-judged of Mr. Collyer.

Judges vii. 20. *The sword of the Lord and of Gideon.*

Buonaparte's late victories on the Continent are unexampled for their rapidity and extent; Mr. Collyer's sermon opens with a description of them, in which our imagination is so hurried from scene to scene, and from metaphor to metaphor, that we are glad in the fourth page to come to a pause; though his conclusion, there expressed, is neither very intelligible nor, as to this country, very honourable.

“While the balance of Europe is destroyed for the present, Great Britain *alone* weighs down the enormous preponderance of French power, and checks the prodigious strides of French ambition.”

We understand not how the power of France can be *enormously preponderant* when it is *weighed down* by the power of Great Britain; and if it is the power of Britain that *weighs down* every other power, then against her *alone* does the charge lie of destroying the *balance* of Europe! This technical phrase, the balance of power, suits not the pulpit, it should be confined to the benches of St. Stevens; though there our senators will be sparing in the use of it, when they call to mind that the perpetual parrot-like repetition of it by one of the most distinguished orators of the last century, acquired him the appellation, not very dignified. of the *balance-master*.

From the text the preacher deduces four positions; the superintendence of Providence, the necessity of human exertion, the happy effects of their combined influence, and the gratitude we should feel for their success.

Under the first head he observes, that the sword of the Lord is made bare in 1st. The maintenance of empires amid the ills which threaten them; 2d. In the defeat and limitation of human ambition; 3d. In raising instruments and employing means to effect these purposes. Under the second, 1st. The lawfulness of self-defence; 2d. the duty of not lightly esteeming nor easily relinquishing the privileges we enjoy; 3d. The necessity of not

expecting miracles. Under the third, 1st. The sword of the Lord and of Gideon have ever been combined in the defence of Great Britain; 2d. The happy effects of their combination. Under the fourth, 1st. We should feel gratitude, not presumption; 2d. It is decent to express it.

After this tedious outline we shall relieve the reader with a theological pleasantry of the author's (putting it, for the sake of perspecuity, into *italics*), which would have suited the days of Matthew Henry (we derogate nothing from the respectability of that excellent man, we speak only of the age), but which the correct taste of the present times will not endure.

"It is *pleasant* to see the ease with which the Deity suspends the operations, and destroys the purpose of an unprincipled tyrant, aiming only at unbounded dominion; and who is not moved with pity and indignation to see a worm of the dust attempting to disannul the judgment of God? "The sword of the Lord," drawn in our recent deliverance, defeated and limited the ambitious plans of our adversary. *How contemptible the "will" of man looks when placed by the side of the "shall" of God!* The one exclaims, 'I want ships, colonies, and commerce, and I WILL have them!' The answer of God is delivered in the thunder and the desolation of battle—"He SHALL NOT come into this city, nor shoot an arrow there, nor come before it with shields, nor cast up a bank against it." And at the very moment in which he was hurling proud defiance against divine and human power, a third part of his navy was rent from him and destroyed."

We smiled on reading Mr. C.'s enumeration of the privileges which "Britons have to fight for"—the *Gospel*—civil and religious liberty—and a combination of many comforts.

Attached to the sermon is "An Address in behalf of the Patriotic Fund," which runs in a strain of importunity that scarcely befits the suspicious nature of that novel charity.

Our limits oblige us to come to a close; we shall only add, that the discourse contains some passages of vigorous eloquence, but that as a whole it is weakened by the discursive manner in which the subject is treated, and the minute divisions and subdivisions into which it is broken down.

[We regret that we are obliged to omit, for want of room, the review of the Sermons of Dr. Young and Rabbi Hirschell on the same occasion; they shall, without fail, appear in our next number. EDITOR.]

O B I T U A R Y.

ALDERMAN SKINNER.—We lament that we are called on to record the death of this amiable private citizen and respectable magistrate. He expired on Thursday, January 30, 1806, in the 68th year of his age; he was brought up among the Protestant Dissenters, and till he became a public man, remained in their

connexion, nor did he ever drop the acquaintance of several individuals of that persuasion, nor lose the regard to civil and religious liberty which he had imbibed from his early education. Mr. S. was one of the instances which a commercial metropolis frequently affords of persons who, from very small beginnings, attain to opulence. Entering the world a shopkeeper of the lowest order, he rose by rapid advances to be the first auctioneer in the city, a large proportion of the property brought to public sale for the last thirty years having passed through his hands with great satisfaction to his employers: so justly does the ludicrous P. Pinder describe him, as one—

“Who with a hammer and a conscience clear,
“Gets glory, and some thousand pounds a year.”

Mr. S. resigned to his partners all appearance in public as an auctioneer on being advanced to the magistracy, the duties of which he discharged so as to increase the esteem of his fellow-citizens. While his health enabled him to lead an active life he was known, especially in the city, as the opposer of imposts which he deemed oppressive, and the patron of various improvements and useful regulations. In 1784 he served the office of sheriff with Sir B. Turner, whose premature death, before the expiration of the year, left a young family in destitute circumstances, for whose benefit Mr. Skinner's interest with the public was very kindly exerted. He entered on the office of Lord Mayor during the state trials, in the memorable year 1794. His predecessor, the late Alderman le Mesurier, either to encourage the alarm then excited by the administration, or from real timidity, had betrayed a disposition to strengthen his power by a military force; Mr. S. on the contrary determined to depend entirely on his civil officers, and happily succeeded in maintaining the order of the city without violating the rights of the citizens.

REV. ABRAHAM BOOTH—This truly respectable Christian teacher departed this life in advanced age, on Monday, 27th January, leaving behind him a reputation rarely equalled for sincerity and integrity. He was originally of the General Baptist persuasion, but his enquiries led him early in life from among them to the Particular Baptists. He was many years pastor of a respectable

church of this latter denomination, meeting in Prescott-street, Goodman's-fields, by whom, as also by the denomination at large, his loss will be deeply regretted, because it will not be easily repaired. He was not a man of education, but this defect he in a measure made up by diligent study in middle life, of which his pieces on baptism bear ample testimony. He was a high and rigid Calvinist. He translated Abbadio on the Divinity of Christ into English, and wrote on the subjects of grace and justification. He also wrote a pamphlet against Robert Robinson's Tract on Free Communion, in which he asserts, against that liberal writer, that no Christian, whatever may be his pretensions in other respects, ought to be admitted to the Lord's table, unless he has been baptised, after having arrived at adult years, by immersion. In maintaining this and other severe and narrow opinions, let it be remembered that he was actuated—never by party zeal—always by a conscientious regard to the scriptures. If he erred, it was through an excessive adherence to the letter, without perhaps a sufficient regard to the spirit of the New Testament. May his surviving brethren be emulous that whilst they exceed him in Catholicism, they may equal him in probity!

MRS. ELIZABETH CARTER.—This distinguished lady closed her earthly career on Wednesday, 19th February, in London, aged 88 years. Her literary attainments were first made known to the public by her Translation of Epictetus, which came out in 1758. She also published a small volume of poems, chiefly on moral and religious subjects, including the Ode to Wisdom, which originally appeared in Richard-on's Clari sa. In the works of George Lord Lyttleton is a copy of verses on reading these poems in manuscript, which are highly panegyric both of their poetical merit and virtuous tendency. Mrs. Carter contributed two papers to the Rambler, viz. No. 30, “A Letter from Sunday,” which inculcates a cheerful and improving rather than a rigorous observance of that day; and No. 44, “Religion and Superstition, a Vision,” which abounds with lively description, and just and liberal sentiment: these papers were added to the later editions of her poems. To this lady Mr. Haley dedicated his “Essay on Old Maids,” in very handsome terms. The propriety may, however, be fairly questioned, of prefixing a name so re-

spectable to a work of such a dubious moral tendency; a work of which it cannot be said, as of the works of Thompson, that the author himself, upon examination of it, could discover—

“No line, which dying, he could wish to blot.”

Mrs. Carter's memory will ever be distinguished on account of her learning, taste, and piety!

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

A Dutch Jew of respectable character, Mr. Lapidoth, has been lately converted to Christianity. He, his wife, and thirteen children, were publicly baptised at Vianen, in Holland, 28th March, 1805. The ministers, elders, and deacons, forming the Consistory of the Netherland reformed Congregation at Vianen, have given him a certificate, which is now made public, of his good character, deliberate conversion, and serious piety. The Religious Magazines notice also the conversion of another Jew, Joseph Samuel, a German, now bearing the name of Frey; who having been instructed in the English language at the expence of the Missionary Society (of Calvinist Independents and Methodists), is now employed by them to preach a weekly lecture, on a Saturday evening, to the Jews. His lecture we learn is, now that the novelty of it is worn off, and that the heads of the Jews have discountenanced the attendance of their people, not much frequented, at least by those for whom it was instituted. The Missionary Society, it is said, intend publishing a narrative of his Conversion. The efforts of this class of Christians to christianise the Jews are in the highest degree praiseworthy. We confess we regard them with pleasure, and not with pleasure only, for we consider them as an experiment, whether the offspring of Abraham, who have so long resisted Pagan, can be won over to Christian idolatry!

Two young men are engaged by the Missionary Society in learning the Chinese language, under the direction of a native of China, now in London; and with him are constantly employed in making a correct copy of a Chinese manuscript in the British Museum, containing a Harmony of the Gospel, the Acts of the Apostles, &c. These Missionaries are intended to go to the Prince of Wales's Island, or to China, and there to perfect their knowledge of the language, after

which it is hoped they will be able to make a correct translation of the Scriptures into the Chinese tongue.

A society is just instituted in London for the diffusion of religious knowledge in Ireland, denominated The Hibernian Society. We observe that the Committee includes gentlemen of various Calvinistic denominations.

Contributions have been making for the distressed Germans resident in the seat of the late continental war, and above 8000l. have been already subscribed, and chiefly we believe among the Dissenters and Methodists.

The society for Missions to Africa and the east, established by the clergy calling themselves Evangelical, has sent out lately four missionaries, who are we apprehend Germans or Danes. They are immediately to depart for Sierra Leone, in Africa, from whence they are to proceed to the Susoo nation.

We announced in our last, that a society was on the point of formation, for encouraging Unitarianism by means of Popular Preaching; we have now the pleasure to state that it is proceeding prosperously. The object of the Society is to raise a Fund for the following purposes: 1st. To enable poor Unitarian congregations to carry on religious worship; 2d. To reimburse the travelling and other expences of teachers who may contribute their labours to the preaching of the Gospel on Unitarian principles; and 3d. To relieve those Dissenting Ministers who by embracing Unitarianism subject themselves to poverty. Communications for the Society may be addressed, for the present, to the Editor at the Printers.

LITERARY.

The following address to the public has been published with the signature of Earl Nelson: The family of the late Lord Nelson, and those friends who were the nearest and dearest to him, have seen with great

concern the circulation of those hasty accounts of his life, which contain little more than what was collected from common journals; in many points erroneous, in all imperfect. They have also heard announced with equal concern, other publications, which though they may be in some respects less unsatisfactory, cannot but fail in giving a just idea of the late Lord Nelson's character and conduct, as no material communications have been made to the persons who are engaged in them, from his Lordship's family. They therefore feel it a duty they owe to his memory, to inform the public that they have selected a gentleman of high respectability, who, under their patronage and by their sanction, will write the life of their illustrious relative. To this gentleman, and to him alone, all the official and private documents of which they are in possession, will be communicated for the completion of the work; in the prosecution of which he has been promised the concurrent assistance of those high naval and military public characters who either were intimately acquainted with the transactions of the times, or who acted under Lord Nelson in those engagements wherein he immortalized his own name and rendered such important service to his country. The work will soon be in a state of forwardness, to enable the gentleman who has undertaken it to lay proposals before the public; till then they are respectfully requested to suspend their curiosity.

A society for the education of the children of the poor is about to be established in Swansea, on the celebrated plan of Mr. Lancaster.

The battle of Trafalgar has been celebrated by several Spanish poets; among these, the poems of M. Moratin and Morde Fuentes are spoken of as the first productions of their kind.

A new edition is preparing for the press of Harmer's "Observations on divers Passages of Scripture, designed to illustrate the sacred Writings by means of Circumstances incidentally mentioned in Books of Voyages and Travels into the East." This valuable work, so well known to the Biblical student, appeared first in 1765, in 1 vol. 8vo. and was republished in 1777 in two volumes. To these a third and fourth volumes were added in 1787, which contain supplementary observations under the same heads as those of the former volumes. If

in the projected republication the whole of the author's observations could be brought together under the several chapters, the use of the work would be much facilitated, as a book of reference for elucidating the Scriptures.

The Rev. R. Wright, of Wisbeach, has ready for the press, *An Apology for Servetus*, including an Account of his Life, Persecution, Writings, and Opinions, and also a Sketch of the religious History of the Times; designed to eradicate Bigotry and Uncharitableness, and to promote Christian Liberty. In one vol. 8vo.

A new edition is just published of the *Abridgement of Pinkerton's Modern Geography*. Abroad it has met with such approbation as to come to three editions in America, two in France, one or more in Germany, and to be preparing for the press in Italy. Its encouragement in France is a proof of the liberality of the French Government. Foureroy, the Minister of Public Instruction, prefixed a flattering recommendation to the Paris editions, and by an order of the government it is now used in all the lycées, secondary schools, and academies of France.

The Vice-chancellor of the University of Oxford received lately a donation of twenty guineas, intended by the donor to be given to the author of the best composition, in English verse, on the following subject—*Travels of Discovery into the interior of Africa*. The subjects for the Vice-chancellor's prizes for the present year are—for Latin verses, *Trafalgar*; and for an English essay, *Posthumous Fame*.

Mr. Charles Derrick, of the Navy Office, has announced the speedy publication (in 1 vol. 4to.) of *Memoirs of the Rise and Progress of the Royal Navy*, from the beginning of the Reign of Henry the Seventh to November, 1805. To be dedicated, by permission, to the Right Hon. Charles Lord Barham.

Major Cartwright, with his usual zeal for the public good, is printing a second volume of *England's Ægis*, or a Display of the true Military Energies of the British Empire.

A new periodical publication has lately appeared at Madrid, entitled *The Minerva*, or the General Reviser. It is published twice a week, and contains among other interesting articles, an analyses of the best foreign books; a mode of instruction which has been much wanted at Madrid.

L'Almanach des Athées, by M. Lalande has excited the disapprobation of the Emperor of the French, who has written to the Minister of the Interior to inform M. Lalande that it was necessary he should desist from writing. This letter of the Emperor was transmitted to the president of that class of the Institute to which M. Lalande belongs, who summoned the members to an extraordinary sitting, when the Emperor's letter being read, M. Lalande promised implicit obedience. He afterwards wished to publish the Emperor's order and his submission in one of the journals, but the journalists have been forbidden to make any extracts from him in future, being only permitted to mention his authority.

Dr. Buchanan, of the Bengal medical establishment, has in the press, under the authority and patronage of the Hon. the Directors of the East India Company, a Journey through the Countries of Mysore, Camara, and Malabar, undertaken for the purpose of investigating the state of agriculture, arts, religion, &c. To be published in 3 vols. 4to with engravings.

In the spring will be published, in 2 vols. 4to. a Translation into English, by Sir R. C. Hoare, of the Progress of Archbishop Baldwin through North and South Wales, in the year 1188, and the Description of Wales, written in Latin by Giraldus Cambrensis, accompanied with a Life of Giraldus, and a general Introduction to the History of Wales.

Dr. D. A. Beaufort will speedily publish, Travels through the Various Provinces of Ireland, containing a political, economical, statistical, agricultural, and commercial view of the present state of that country.

The Posthumous Works of the late Dr. Holmes, dean of Winchester, are immediately to be prepared for the press.

Dr. Davis of Sheffield is translating Pinel's Treatise on Insanity, a work that has attained great celebrity throughout France.

Mr. Vanmildert is printing his Sermons at Boyle's Lecture.

Sir Wm. Forbes is employed in an elaborate account of the Life of Dr. Beattie.

The Proverbs of Ali, with a Latin Translation and Notes by Cornelius Van Waener, are printing at the Clarindon press, in a quarto volume. Mr. Mounslley, of Balliol College, is the editor.

Edward Christian, Esq. professor of the laws of England in the University

of Cambridge, and chief justice of the Isle of Ely, is appointed professor of law in the new college at Hertford, lately instituted by the Honourable East India Company.

POLITICO-RELIGIOUS.

There is a rumour from the Continent so extraordinary that we cannot forbear stating it, though our readers will observe that we give it as nothing more than a rumour. It is not merely that the views of the Emperor of the French are directed to the conquest of the Ottoman Empire—that perhaps is not to be doubted, but that Constantinople is already mentioned as the future residence of the Holy Father.

A celebrated political writer in one of his late periodical pamphlets, urges upon the new administration the necessity of forming committees of enquiry in both Houses of Parliament, or a joint committee of the two Houses, wherein to make, and whence to promulgate, a true statement of the affairs of the country. Were I concerned says he, in the making of it, I would begin with the Church, and I would shew, that from an injudicious, not to say a corrupt use of power, in the heaping of benefices and dignities upon persons and families devoted to the ministry, the establishment has been, and is daily sinking in the eyes of the people, who, deserted by their prurulent pastors, and left in but too many instances without any resident pastor at all, and not without a fair justification upon the ground of piety, have exchanged the church for the meeting-house, where they find, at least diligent earnestness in the ministry; and hence has arisen a schism including a million and a half of the people of England and Wales, while as to the property of of the church, and of course the influence of the legitimate aristocracy, a diminution is, from the same cause, daily taking place, by the means of the almost forced compositions, introduced and continued by the convenience and the example of the non-resident incumbents, to whom as their parishioners cannot see the just reason of paying tithes, is to be ascribed all those grudgings and heart-burnings, all that inward hatred and outward disrespect to the clergy, which now seem to threaten the total overthrow of the establishment, and which as its least possible evil, cannot fail to render men more indifferent than they otherwise would be with regard to the defence and the independence of their country.

NEW PUBLICATIONS.

THEOLOGICAL.

A Systematic View of the Revealed Wisdom of the Word of God; of which Wisdom the Hebrew Tongue is the pre-designed and appropriate Expositor. By the Rev. Raby Williams, of the Island of Jamaica, 1 vol. royal 8vo. with copper plates. Otridge and Son, 12s.

Christian Politic, in 4 parts. By Ely Bates, Esq. 1 vol. 8vo. Longman and Co.

A Sermon preached on the Day of General Thank-giving, Dec. 5, 1805. By the Rev David Brichan, Minister of the Scot's Church, Artillery Street. 4to. Mawman, 1s. 6d. sewed.

The Overflowings of Ungodliness; a Sermon on the Times, preached at St. James's Church, Bath, Sunday January 19, 1806. By the Rev. R. Warner. Cuthell and Martin, 1s. 6d.

An Harmony of the Epistles of the Holy Apostles. To which is added a Summary of the Entire. By the Rev. Peter Roberts, M. A. 4to. Cadell and Davies, 16s.

A Sermon preached on the Thank-giving Day. By the Right Rev. Lord Bishop of St. Asaph. Hatchard.

The Apocalypse, or Revelation of St. John, translated with Notes, critical and explanatory. To which is prefixed a Dissertation on the Divine Origin of the Book, &c. &c. 1 vol. royal 8vo. with the Greek and English Harmony, 12s. boards.

Sermons on various Subjects and Occasions by Alexander Grant, D. D. vol. iii. 8vo. 8s.

POETICAL.

Poems, on various Subjects, selected to enforce the Practice of Virtue, and to comprise in one Volume the Beauties of English Poetry. By E. Tomkins. Crosby and Co. fine edition, 4s. 6d. common 2s. 6d. boards.

The British Martial, a Collection of Epigrams, 2 vols. small 8vo. Philips, 10s. boards.

Poems chiefly in the Scottish Dialect, by the Rev. James Nicol. 2 vols. 8vo. Longman and Co. 10s. boards.

The Love of Glory, a Poem. Royal 4to. 5s. Vernor and Hood.

Oriental Tales in verse, by J. Hoppner, Esq. R. A. Crown 8vo. 7s.

The Wanderer of Switzerland, and other Poems, by James Montgomery, 8vo. 4s.

MISCELLANEOUS.

The Works of Sallust, to which are prefixed, Two Essays on the Life, literary Character, and Writings of the Historian; with notes historical, biographical, and critical, with plates. By Henry Stuart, L. L. D. F. R. S. and S. A. E. 2 vols. royal 4to. R. and C. Baldwin.

A Resteration of the ancient Modes of bestowing Names on the Rivers, Hills, &c. of Britain, recorded in no Author. By G. Dyer of Exeter. Johnson, 7s. bds.

Remarks, critical, explanatory, and conjectural, upon the Plays of Shakespeare, including some valuable Observations, selected from the MS. of the late Lord Chedworth. By E. H. Seymour, 2 vols. 8vo. Lackington and Co. 1l. 1s. boards.

Considerations arising from the Debates in Parliament on the Petition of the Irish Catholics. By Sir John Throckmorton, Bart. J. Badd, E. Booker, and Mess. Richardson, 3s. 6d.

A Father's Memoirs of his Child, by Benjamin Heath Malkin, Esq. M. A. F. A. S. Royal 8vo. plates. Longman and Co. 10s. 6d.

Letters addressed to a young Lady on the Duties and Character of Women. By Mrs. West, 3 vols. 12mo. Longman and Co.

Lectures on Belles Lettres and Logic, by the late William Barron, F. A. S. E. and Professor of Belles Lettres and Logic in the University of St. Andrew. 2 vols. 8vo. Longman and Co. 1l. 1s. boards.

An Inquiry into the Principles, Dispositions, and Habits of the People of England, under their different Sovereigns, since the Reign of Queen Elizabeth. By John Andrews, L. L. D. Egerton, 3s. bds.

An Address to the Volunteers of the United Kingdom of Great Britain and Ireland. By the Rev. Matthew Wilson, A. M. formerly Fellow of Trinity College Cambridge, and Curate of Crayford, Kent. Reynold's Oxford Street, 6d. each, or 5s. per dozen.

Letters written in France in the years 1804 and 1805, including a particular Account of Verdun, and the Situation of the British Captives in that City. Two volumes 8vo. By James Forbes, Esq. F. R. S. and A. S. White.

The Report and the Evidence at large, as laid before the Committee of the House of Commons, respecting Dr. Jenner's Discovery of Vaccine Inoculation; together with the Debate that followed, and some observations on the contravening Evidence, 8vo. By the Rev. G. C. Jenner. Murray.

Postscript to Mr. Stewart's short Statement of Facts relative to the Election of Professor Leslie. With an Appendix. Cadell, 1s.

Remarks on the ineffective State of the Practice of Physic in Great Britain, with Proposals for its future Regulation and Improvement. By Edward Harrison, M. D. F. R. S. A. S. S. 2s.

Elements of Intellectual Philosophy, or an Annals of the Powers of the human Understanding; tending to ascertain the Principles of a rational Logic. By R. E.

Scott, A. M. Professor of Moral Philosophy in the University and King's College, Aberdeen. 8vo. 9s.

The Saunterer, a periodical Paper, by Hewson Clarke, 12mo. 5s.

Outlines of a Plan for educating Ten Thousand poor Children, by establishing Schools in Country Towns and Villages, and for uniting Works of Industry with useful Knowledge. By Joseph Lancaster. 1s. 6d.

An Analysis and brief Account of Aristotle's Logic. By the late Dr. Reid. A new Edition, corrected and improved by Dugald Stewart, 8vo. 3s.

A Letter to Mr. Cobbett on his Opinions respecting the Slave Trade. By Thomas Clarke, A. M. Prebendary of Hereford, 3s.

The History of the Orkney Islands, in which is comprehended an Account of their present as well as their ancient State, together with the Advantages they possess for several Branches of Industry, and the Means by which they may be improved. By the Rev. G. Barry, D. D. Minister of Strapinstry. 4to. 1l. 11s. 6d.

CORRESPONDENCE.

We are obliged to Philopax for the Reflections on War, but cannot insert the first part till we have received the remainder, as the whole may possibly, though we hope it will not, exceed our limits.

The Correspondent who "wishes to propose for discussion in the Monthly Repository the question—Whether, or how far, the Mosaic Account of the Fall is to be considered as literal History?" is referred for satisfaction on this point to Dr. Middleton's works, and particularly to his "Essay on the allegorical and literal Interpretation of the Creation and Fall of Man." Works, vol. ii. p. 437.

H. N.'s Verses are pretty, and as the composition of a schoolboy promising. We are desirous on all occasions of fostering juvenile talent and genius, and shall on some future occasion insert them.

Civis's two poetical communications shall appear in some future number.

Gogmagog, and the Review of Kenrick's Sermon's in our next.

We are pleased with S. C. F.'s Ruben and Miranda, and claim the promise of "more verses from the same hand."

Thoughts on Baptism, Criticism on Heb. xii. 22—4, Anecdote from M. L. and Mentor's Translations, are intended for publication.

ERRATA.

Through some peculiar circumstances, which it would be tedious to explain, and which will not occur again, the following *errata*, we are sorry to observe, crept into our last number. The reader is requested to correct them.

Page 28, line 1, for "*atonements*" read *atonement*.

Page 32, line 6 from the bottom, for "*not*" read *but*.

After "*were*," the last word on the page, supply as follows: *placed upon it, all the improvements of past ages would have died with them. As mankind will pry into futurity, so it is of consequence that they should have well-grounded hopes concerning it. Surely if, &c.*

Page 40, in a few copies, for "*Godies*," read *Geodes*.